







DR. CULLEN'S PASTORAL

ANSWERED;

OR, THE

CELEBRATION OF THE BIRTHDAY

OF

POPE PIUS'S CREED,

ON THE

9TH OF DECEMBER, 1851.

DUBLIN :

GEORGE HERBERT, 117, GRAFTON-STREET.

1852.

DR. CULLEN'S PASTORAL

ANSWERED;

CELEBRATION OF THE BIRTHDAY

POPE PIUS'S CREED,

3TH OF DECEMBER, 1821

DUBLIN :

Dublin: Printed by GEORGE DROUGHT, 6, Bachelor's-walk.

1223

## DR. CULLEN'S PASTORAL ANSWERED,

ETC. ETC.

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ON the 8th day of November, 1851, Dr. CULLEN issued a Pastoral, addressed to the Laity and Clergy of Armagh, of which the following is a copy:—

### "PASTORAL OF THE PRIMATE ON THE FEAST OF THE IMMACULATE CONCEPTION.

"PAUL, BY THE GRACE OF GOD, AND FAVOUR OF THE APOSTOLIC SEE, ARCH-  
BISHOP, &c., PRIMATE OF ALL IRELAND, TO THE CATHOLIC  
LAITY AND CLERGY OF ARMAGH.

"The testimony of your own feelings, harmonising with the doctrines of the Church, cannot fail to have proclaimed to you that, among the many spiritual resources and consolations to be found in her bosom there are few so well calculated to soothe, inspire, and elevate the human mind, as the communion which her children enjoy with "the saints and domestics of God." Linked with them in the bonds of that Divine charity which unites the militant and suffering with the triumphant portion of her members, we have the unspeakable happiness of knowing, on the testimony of Revelation; and feeling in the depth of our hearts that our wants, and struggles, and afflictions, in this vale of tears, are, through the agency of the Divine goodness, intimately known and warmly sympathised in by the saints who reign with Christ, and that on them is frequently conferred the lofty privilege of procuring for us, by their suffrages, those special graces and favours which our own unworthy and unaided prayers would have scarcely succeeded in obtaining. Hence the festivals of the saints are for us so many days of grace and benediction—so many speaking memorials of the Divine mercy in our regard, which require only the exercise of fervour and diligence to become the source of the greatest spiritual advantages. Only a few days have elapsed since the Church presented to us in her Liturgy the vision of the heavenly Jerusalem, as revealed to the beloved disciple, and the echoes of that soul-touching canticle, in which she joined the celestial choir in singing the praises of the "Lamb that had been slain," are still lingering in our ears. In that glorious revelation she displayed to her children the most splendid proofs of the prodigies effected by the saving grace of Jesus Christ, in those living trophies of his redemption which constitute the assembly of the blessed. For, as in the physical order, the power and splendour of the sun are seen to the greatest advantage, as reflected from the worlds that are lighted and vivified by its radiance—so in the moral and supernatural order, the grace of our Lord and Saviour Jesus Christ is displayed with surpassing power in the countless multitude and variety of the saints, who derive from him every trait of holiness and every ray of glory of which they are adorned and exalted.



"Amongst that crowd of illustrious intercessors, she whom the Church, in the outpourings of her veneration and her love, styles the Queen of Saints, is pre-eminently entitled to the warmest tribute of our reverence and affection. Her unspeakable dignity as mother of the Man God is immeasurably beyond that of the most exalted of the angelic spirits; her unearthly purity, undimmed even by the taint of original sin—a purity so congruous to her rank, as well as her office, in the economy of redemption; her surpassing sanctity; and that nearest and most tender of all ties in the natural order, that binds her to Jesus Christ, and the extraordinary privileges necessarily attached to it—furnish every motive that can impel the human heart to reverence and esteem for moral excellence, as well as the most entire and unflinching confidence in her advocacy.

"Such is the exalted and gifted being who, according to St. Irenæus, who wrote in the second century, 'became the advocate of the Virgin Eve; and, as the human race was bound to death through a virgin, it is saved through a virgin; the scales being equally balanced—virginal disobedience by virginal obedience.'—*Adv. Hæreses*, 1, 5, c. xxix.

"Though all the festivals of the saints, then, to use the language of St. Proclus, Patriarch of Constantinople, 'are wonderful, yet is there nothing that equals in glory the festival of the Virgin. Abel is famed on account of his sacrifice; Enoch is commemorated for having been well-pleasing unto God; Melchisedech is announced as God's image; but nothing is so great as Mary, the Mother of God. Glance in thought through creation, O man! and see if there be anything equal to, or greater than, that holy and Virgin Mother of God. The heavens, indeed, show forth the glory of God; angels minister with fear; archangels adore with trembling; the cherubim, unable to bear (the glory), tremble! Sum up all things the most marvellous, and wonder at the superiority of the Virgin, who, in an ineffable manner, received Him of whom all creation hymns the praises with fear and trembling.' For this cause let us say to her—*Blessed art thou amongst women*, who alone hast healed the grief of Eve—who alone hast borne the world's price.—*Orat. x. p. 629.*

"To such a patroness we may well join in the supplication of St. Augustine—'O Holy Mary! succour the miserable, assist the desponding, console the mourners, pray for the people, interpose for the clergy, intercede for the devout female sex; let all feel thy assistance who celebrate thy holy commemoration.'

"Always loved and honoured by the Irish people, invoked with a deeper veneration when the scoff of blasphemy has been directed against her, and supplicated with a more lively confidence when the storm of persecution has been gathering around them, it was formally resolved, in the course of the preceding year, by the Irish Church assembled in the Council of Thurles, that the holy Virgin should be henceforth invoked as our national patroness, under the title of her immaculate conception. It is to prepare you for your devout celebration of the festival which commemorates this extraordinary privilege of freedom from the stain of original sin, conceded to her alone of all the children of Adam, that we thus address you beforehand, in order that you may honour it by the most important and practical of all tributes, a worthy approach to the Sacrament and the Eucharist.

"To assist you in preparing for these sacraments, and bringing to this, as also to the other festival of the Church, the dispositions that will enable you to profit of them, we earnestly recommend the pious practice of Novenas, or Nine Days' Preparatory Exercise of Devotion, which, if duly performed, cannot fail to impart the spirit and the sentiments that will render these days of grace and benediction fraught with the greatest spiritual advantages to you. It is to the neglect of this preparation we have too often to ascribe our criminal abuse of the Divine goodness, in suffering those precious opportunities of obtaining the riches and blessings of eternal life to pass from us without a single reflection on the mystery or favour they commemorate, or a single sentiment of gratitude or desire for the graces which they proffer.

"Had we no other motive of confidence in the protection and intercession of the



blessed Virgin than what have been supplied by the events of the last year, they ought to be sufficient to inspire us with the most lively hope in the extent of her mercy, and the power of her patronage. The happy termination which has irrevocably crowned the decisions of our National Council, held at Thurles, on the momentous questions which occupied its attention; the extraordinary success which, in the midst of the greatest difficulties, has attended our exertions for the establishment of a Catholic University—an institution, the necessity of which is now freely recognised by thousands, who, twelve months ago, were hostile to it; which is rapidly assuming an organised form, and will be soon in active operation amongst us; and, lastly, the union, energy, and zeal that now pervade and animate the Catholic body throughout the empire, and which, among other important results, have produced an association, based on the purest principles of justice and charity, for the defence of our rights and religious principles—these, and similar favours, may be justly ascribed, under Divine Providence, to the intercession of her whom the Church designates as the ‘Help of Christians.’

“If we still continue to suffer from other afflictions, and other trials should menace or await us, we should recollect the doctrine delivered by St. Paul to Timothy, 2 Ep. 3:—‘All who live piously in Jesus Christ shall suffer persecution; but that ‘if we suffer with him, we shall also reign with him.’—2 Ep. xii. We should bear in mind that *‘whom the Lord loveth, he chastiseth; that God dealeth with us, as with sons, for what son is there whom the Father doth not correct.’*—Heb. xii. 6, 7. We should be firmly convinced, that he will not subject us to any trial disproportionate to our strength, or to the grace which he will impart to us to make successful issue with it, and not only that he will reward these passing tribulations with eternal glory in the next life, but with great and manifold consolations in the present.

“Neither should we forget that the virtues of courage and fortitude are as essential to the Christian character as those of humility and resignation; that it becomes a duty to act as well as to suffer, when circumstances require it; and that it is the will of Providence, as well as the dictate of reason, that we should have recourse to every lawful means to avert or mitigate the evils with which we are threatened, particularly when directed against the principles, and integrity of religion.

“Amongst those trials which require the exercise of our untiring vigilance and zeal are the insidious machinations and open assaults of a fanaticism which abandons, without remorse, millions of its own people to the extremity of spiritual ignorance and moral destitution; and, like its prototype in the Gospel, ‘compasses the sea and the land to make one proselyte; and, when he is made, makes him the child of hell twofold worse than himself,’ by the total perversion of his moral nature—Mat. xxiii. 15. Propagating the Gospel by the agency of that mammon which it so emphatically denounces—professing to inculcate the truth by a system of notorious falsehood and hypocrisy—sending forth its apostles, not as those of old without scrip or purse, but armed with the pelf and comforts of this world, for the avowed purpose of purchasing the souls which have been bought not by silver or gold, but with ‘the precious blood of Christ, as of a lamb unspotted and undefiled’—1 Pet. i. 18; it seeks its converts whenever famine has prostrated the moral and physical energies of its victim, or pestilence has robbed the orphan of its protection. Glorifying in its shame, it boasts of this sacrilegious traffic as a proof of superior sanctity, and points to the array of those ghastly victims whom it has drawn by such allurements, not only from the lowest depths of destitution but almost from the charnel-house or the grave—as a counterpoise to the moral weight and influence of those self-sacrificing and disinterested men, equally distinguished for their piety and learning, who have not only forfeited the wealth and honours of this world, but severed themselves from the most endearing ties of kindred and friendship, in embracing the truth, where alone it is to be found, in the bosom of the Catholic Church.

“Indignantly repudiated by the respectable portion of our Protestant fellow-countrymen as a foul censure and practical satire on a religion which professes to



address itself exclusively to the understanding, and to propagate its doctrines only by the exercise of private judgment, and denounced by the enlightened and reflecting of all parties as a system of unholy fraud, which strikes at the root of all faith and morality; it continues its impious and anti-social mission with unabated and untiring obstinacy, and must be therefore encountered by us with corresponding zeal, vigilance, and energy.

"Yes, dearly beloved, whilst, to use the words of the Scripture, your adversary, the devil, is going about like a roaring lion, seeking whom he may devour; and whilst his emissaries, like the locusts of the Apocalypse, issuing from the bottomless abyss, with power to hurt all men who have not the sign of God on their foreheads (Ap. ix.), and endeavouring to destroy the beauty and verdure of faith, and to introduce the nakedness and barrenness of heresy or infidelity, it is your duty to be watchful, and putting on the armour of God, to resist all the enemies that are leagued against you with the powers of darkness.

"You should frequently call to mind the importance of faith, which is the most precious gift of God, the beginning, the root, and the foundation of all justification, without which it is impossible to please God. It is by this virtue that the just man liveth, and by it he overcometh the world. Without faith the soul becomes a moral wilderness, overcast with perpetual obscurity—it can have no hope, no charity, no virtue meritorious of eternal life. Hence, there can be no greater evil than to renounce that faith which God himself has given, and to separate oneself from the mystic body of Jesus Christ, of which all are made members in baptism. The crime of apostacy is declared by St. Thomas to be the greatest of all offences. We have an example of it in the Scripture, in the person of Judas. For a few pieces of silver he abandoned his Divine Master, and, going to the Jews, said to them—'What will you give, and I will deliver Christ to you?' With what horror does not this monstrous ingratitude of the unworthy disciple inspire us! Now, in the same way, the apostates of our time approach the disseminators of error, and say to them—'What will you give me, and I will surrender to you my soul—I will abandon the faith of my fathers, and renounce my right to eternal salvation?' Thus, for vile lucre—for some fleeting temporal advantage—they barter that which is most precious—they imitate the example of Judas, and, like him, they may expect the most awful retribution both in this world and the next. 'It had been better for them,' says the Apostle (2 Pet. ii. 2), 'not to have known the way of justice, than after they have known it, to turn back from the holy commandment which was delivered to them;' and the Apostle Paul points out, with awful solemnity, the difficulties which render it almost impossible for the apostate to return to the way of penance. 'It is impossible,' says he, 'for those who were once illuminated, have tasted also the heavenly gift, and were made partakers of the Holy Ghost, have, moreover, tasted the good Word of God, and the power of the world to come, and are fallen away, to be renewed again to penance, crucifying again to themselves the Son of God, and making him a mockery.'—Heb. vi. 4.

"By meditating on these doctrines of the Scripture, you will learn to look with horror on the crimes of apostacy and infidelity; and, with St. Paul, you will say—'If any one preach to you a gospel, besides that which you have received, let him be anathema'—Gal. i. 9. Knowing, also, the value of that precious gift of faith, which we carry in frail earthen vessels, you will shun the society of those who assail it, and hold no communication with them. In such cases, that is, when attempts are made to rob you of your faith, the injunction of St. Paul is to be attended to—'A man that is a heretic avoid, knowing that he that is such an one is subverted, and sinneth, being condemned by his own judgment.'—Tit. iii. 10. And that of St. John—'If any one come to you, and bring not this doctrine, receive him not into the house, nor say to him, God speed'—2 John, 10. According to the words of those Apostles, we are to treat the teachers of error as persons infected with contagious diseases, and to avoid all contact with them. But to preserve our faith, it is not sufficient to be vigilant, we must also abound in good works, and abstain from evil deeds. Reason and experience teach us that the proud, the covetous,



the drunkard, the profligate, readily fall away from that religion which condemns their wicked lives. History tells us that it was to such men that every heresy, since the days of the Apostles, owed its origin; but there is no instance on record of a Catholic who was humble, well-instructed, devoted to prayer, and the practices of his religion, having fallen off from the Church, though in adhering to her he may have had to contend with many difficulties, and to suffer many afflictions.

“But whatever may be the nature of the trials we have to undergo, whether spiritual or temporal, public or private, we cannot adopt a wiser or more efficient means for enjoying the aid of Omnipotence on our side, than by having recourse to the intercession of her through whose instrumentality He crushed the serpent’s head, ‘scattered the proud in the conceit of their heart, and put down the mighty from their seat.’—Luke, i. 51. We therefore earnestly exhort you, our dearly beloved children in Christ, to supplicate with lively confidence the intercession of this powerful advocate, not only on the present occasion, but in all your wants and necessities, to join some of the approved sodalities or devotions which the Church has instituted in her honour, and to give to this tribute of piety its true value and perfection by the holiness of your lives. You should be the more anxious to do so at present, since those who are now assailing our faith, never omit an opportunity of insulting the most Holy Mother of God, and reviling her whom all nations should call blessed. As devoted and loving children, we should be most desirous to make some reparation for the insults and indignities heaped upon our heavenly Queen.

“These devotions are so numerous and so admirably adapted to the various wants and circumstances of the faithful, that it will be for each to select, under the guidance of his director or pastor, that which may be best adapted to his spiritual necessities or improvement. But without interfering with such a choice, we would strongly urge on all who have the opportunities and facilities for it, the recitation of the rosary as a form of family night prayer, eminently calculated to foster the spirit of piety, and peculiarly useful to the domestics and servants, whose spiritual wants are often so much neglected. This devotion was instituted by St. Dominick in times like our own, when heresy and infidelity were leagued against the Church of God, and its beneficial effects were experienced in the extraordinary and unexpected extinction of the prevailing errors of that time. Our Lord tells us, that where two or three are gathered together in His name, He is in the midst of them; and it cannot be doubted that He will bestow a special blessing on a spiritual exercise, which presents to the consideration of the faithful a summary of his life and sufferings in a form so familiar and instructive, and intermingled with those earnest supplications and touching aspirations of love, adoration, and gratitude, that gush forth from a heart deeply penetrated with the spirit of prayer. Experience has abundantly shown that those families who have devotedly persevered in such a practice, have been marked by the special benediction of heaven—a benediction which has been frequently realised, not only in the promotion of their spiritual interests, but in the increase of their temporal happiness.

“But, as one of the great objects of Almighty God in conferring these extraordinary gifts and privileges upon Mary was to render her, under her Divine Son, the principal instrument of his charity to man; and, as the exercise of this glorious virtue constitutes at present a great portion of her bliss in heaven, as it formerly had done of her merit on earth, we cannot render her a more acceptable tribute, nor draw from her approaching festival a more practical lesson, than to imitate her example in the practice of this virtue. Let us, then, in the first place, increase our alms to the poor, giving to them abundantly according as the Lord has given to us, remembering the encouraging terms in which this duty is inculcated in Holy Writ:—‘Honour the Lord with thy substance, and give him of the first of all thy fruits, and thy barns shall be filled with abundance, and thy presses shall run over with wine.’—Prov. iii. 9, 10. ‘He that hath mercy on the poor lendeth to the Lord, and He will repay him.’—Prov. xix. 17. And again—‘Try me in this, saith the Lord, if I do not open to you the floodgates of heaven, and pour you out blessing, even to abundance.’—Mal. iii. 10. Give to the Most High accord-



ing to what He has given to thee, and with a good eye do according to the abilities of thy hands, for the Lord maketh recompense, and will give to thee seven times as much.—Eccles. xl., 12. ‘Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil, better than the shield of the mighty, and better than the spear, it shall fight for thee against thy enemies.’—Eccles. xxix. 4. And lastly, the animating promise of our Lord in the Gospel—‘Give, and it shall be given unto you, good measure, and pressed down, and shaken together, and running over.’—xi. 38.

“And if almsgiving brings such a benediction on our temporal concerns, how incomparably greater its saving influence on our eternal destiny! ‘Alms deliver from all sin and from death, and will not suffer a soul to go into darkness.’—Job ix. 9. Hence the angel said to Cornelius—‘Thy prayers and thy alms are come up as a memorial in the sight of God.’—Acts, x. And hence, also, the sentence on the great day of account that will welcome the just to the bliss and glory of eternal life—‘Come, ye blessed of my Father, inherit the kingdom prepared for you, for I was hungry, and you gave me to eat,’ &c.—Mat. xxx.

“But almsgiving is only one of the modes in which the divine virtue of charity is exercised; it also essentially requires of us to cherish in our heart, and to carry into practice, whenever an occasion presents itself, a sincere benevolence to all men, however they may differ from us in religion, or politics, or country. For, ‘have we not all one Father? Hath not one God created us?’—Mal. iii. 10. Whilst calmly, but fearlessly and perseveringly, defending our own rights against the unjust aggression of others, we should make every allowance for the moral infirmities of our opponents, for the prejudice which misleads their better judgment, and the passion which distorts and overpowers their better feelings. We can act in this charitable manner, and at the same time be most devotedly attached to the inflexible teaching and eternal truths of our holy religion. There is nothing uncharitable or unkind in our doctrines. We believe that there is but one true faith, without which it is impossible to please God; we believe that this true faith is to be found only in the Holy Catholic Church, which is the pillar and the ground of truth, in which Christ is to abide in all ages, even to the consummation of the world; and we believe that those who are out of the pale of this Church, are separated from the true Vine, and are not on the way to eternal salvation. We believe these doctrines, because they have been handed down to us by Jesus Christ, who is charity itself, and always taught by the Church of God. It is in a spirit of charity that we proclaim these doctrines, in order that those who are in error may be roused to a sense of danger, and see the abyss that is yawning under their feet. At the same time, we have commiseration on their wanderings; we pray for them, and our most fervent desire is to see them retrace their steps, and seek for safety in that Church where alone it is to be found.

“For ourselves we should be most careful to preserve the ‘unity of the spirit in the bond of peace—one body and one spirit, as you are called in one hope of your calling.’—Ephes. iv. 3, 4. This unity, which requires that we should be closely connected with, and obedient to, the supreme head of the Church, and through Him bound to all the other members of the vast flock of Jesus Christ; this unity was the great object of that divine prayer offered by our Lord to his Heavenly Father, on the night of his passion—‘Holy Father, keep them in thy name whom thou hast given me, that they may be one, as we also are.’—John, xvii. Hence the Apostle tells us—‘We being many, are one body in Christ.’—Rom. xii. 5. For as the body is one, and hath many members, and all the members of the body, whereas there are many, yet are one body; so also is Christ, for in one spirit were we all baptised into one body.’—1 Cor. xii. 12. Now this unity will be best improved by constantly exercising ‘a mutual charity amongst yourselves; for charity is the bond of perfection.’—Col. iii. 14.

“And here let me admonish you again, as I have done repeatedly before, both by word and in writing, that nothing can be more fatal to charity than those secret societies which have been unhappily propagated through many parts of the coun-



try—continental dissensions, feuds, disputes between neighbours, party fights, injuries inflicted on property and on person; and, to pass over other evils, most appalling murders, that cry to Heaven for vengeance, have been the offspring of such illegal combinations. I have before declared to you, and I beg of the clergy in every parish to repeat the admonition continually, that all those who are banded together by oath in those wicked societies, under whatever name they may be called, and also all Catholics who join in the society of Freemasons, as has been repeatedly declared by the Roman Pontiffs, are subjected to the penalty of excommunication—cut off as rotten branches from the Church of God, and if they die in this deplorable state, doomed to eternal perdition. It is a sad calamity that a system so pernicious in its effects, and so hostile to Christian charity, should be tolerated or encouraged in any district.

“To put an end to this, and all the other evils which afflict us, I exhort you dearly beloved, to pour forth fervent prayers to the Mother of Mercy, to put yourselves and your affections in her hands, to implore her patronage, and to imitate her virtues. For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, let them be cherished in your hearts, and made evident in your conduct, and the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.”—Phil. iv. 7.

“† PAUL CULLEN, Archbishop, &c.,

“Primate of all Ireland.

“*Drogheda, 8th November, 1851.*”

To this Pastoral the following answers were published in *Saunders News-Letter*, on the 26th November, and 2nd December, respectively:—

“TO DR. CULLEN, TITULAR ROMAN CATHOLIC PRIMATE.

“He that doeth truth cometh to the light.”—John, iii. 21.

“SIR,—Your Pastoral demands a response from the Protestants of Ireland. You represent those ministers of the Gospel, who are labouring to deliver their Roman Catholic fellow-subjects from the bondage of the Church of Rome, as engaged in a traffic the most base that could degrade men professing the Christian religion—going about armed with pelf to buy the souls of men. You represent Roman Catholics, who have burst the yoke of Rome from off their necks; as even yet more base than their purchasers, as going to them to ask a price for their souls—‘What will you give me and I will surrender my soul,’ &c.; and you describe them as a set of ‘ghastly victims,’ ‘drawn almost from the charnel-house or the grave.’

“Now, Sir, if there be a shadow of truth in your statement, these missionaries and those converts are worthy of all contempt and execration. But if these missionaries are men who labour with Christian zeal and love to the souls of Roman Catholics, in preaching to them what they never yet have heard, or could hear, from a priest of Rome—the glorious Gospel of Christ; if these converts are men who, seeing the imposture by which the Word of God has been shut up from them, have determined to hear and read that Word for themselves; if they have found in that Word that the doctrines of Popery are fictions of men, unknown in the days of our blessed Lord and His Apostles, and utterly subversive of the everlasting Gospel which they taught to sinners, and that you make void the Word of God by your traditions; if they find that while you deceive them with professions of the antiquity and the truth of your faith, your bishops and priests are unable to stand forward in the face of day and defend the creed you impose on them from the charge



of novelty and falsehood; if, while you pretend that they are not to read the Bible, but to receive the sense and interpretation which the Church gives them of that book, they find that there is not a bishop or priest in their Church who, when put to the proof, can tell them her sense or interpretation of a single chapter in the Bible; if while you tell them that they are not to presume to exercise what you call their own private judgment in reading the Bible, they find there is not a bishop or priest in your Church who can give any sense but an interpretation of his own, and that he dares not attempt to take the Bible into his hand where he was open to contradiction and exposure, because the very simple letter of the Bible shows the falsehood of the superstitions which he teaches the people; if the children of Roman Catholics discover this when they read the Bible in their schools; if their parents discover it when they, and their children with them, read the Bible in their humble dwellings; and if, instead of the proof, or the support, or the vindication of their religion from the bishops and priests, they hear nothing but scurrilous abuse in your pastorals, and profane curses from your altars: then, Sir, the contempt and execration are turned from the courageous teachers of truth, and the honest inquirers after it, to the cowardly traducers of their character, who are not afraid to brand them with aspersions which they have neither the power to maintain nor the spirit to attempt to prove; who pour forth their calumnies and maledictions from the altar and the press, which they dare not as much as whisper on a public platform, where they must encounter the shock of contradiction and the test of proof.

"Now, Sir, we shall try the integrity of the Roman Catholics of Connemara; we shall try the truth of the people and the priests; we shall try the comparative intellect, the Scriptural knowledge, the true religion of the poor converts from the Church of Rome in Ireland, and of those learned gentlemen whom you parade so pompously in your pastoral, who have turned from the truth to Tractarianism, and by the necessary progress of men of common honesty, from Tractarianism to Popery in England.

"We shall prove, Sir, in the face of the whole empire, that these counter conversions afford the most glorious triumph of Protestant or Scriptural truth, and the most remarkable prostration of Romish or Antichristian falsehood which the history of the Christian Church has yet presented to the world; we shall prove that poor unlettered men who read and believe the Bible and the Gospel of Christ, are brought out from man's traditions and the darkness of Popery into the light of truth, while learned men who, with all their learning, are ignorant of the Bible, and disbelieve the Gospel, are drawn by man's traditions into Popery and the blind darkness of superstition—of Dr. Newman's sailing cloaks and winking pictures.

"I say, Sir, we shall prove this, and you are the very man, of all the men in the empire, to choose as the fittest instrument for the purpose.

"The Pope has violated in your favour all the ordinary privileges of the Roman Catholic Church in Ireland. He has rejected the names sent over to him according to the ordinary custom for a selection for the Primacy, and he has sent you over as the very best and ablest man whom he could chose to be the promoter and defender of the Church of Rome in this country.

"Now, Sir, there is one day in the year, which is very near at hand, which you must admit deserves to be celebrated in the annals of the Church of Rome—that day is the 9th of December. It is the birthday of your creed. On the 9th of December, 1564, the creed which you present to men to sign as the test and pledge of adhesion to the Church of Rome, and to which you and your brother bishops solemnly and ostentatiously swore at the Synod of Thurles, was first produced in the chambers of the Vatican. Its members had been fashioning it, indeed, for years in the womb of their mother, during all the dark centuries of her gestation, but on that day the monster was first produced to light, and was born and baptised as the creed of the apostate Church; and, on the 9th day of next December, the creed of the Church of Rome shall have arrived at the respectable age of exactly 287 years. On that day, then, if it pleases God to spare us, I trust you will join in celebrating the anniversary of its birth; and who so fit to preside at that celebration as Dr. Cullen?



"Let us consider how it can be celebrated with the greatest dignity and honour, if it contains, indeed, as you say in your pastoral, the articles of the ancient Catholic Church. You say, 'We believe these doctrines because they have been handed down to us by Jesus Christ, who is charity itself, and always taught in the Church of God.'

"I wish then, Sir, to throw out this question for your grave consideration, with which it is enough, for the present, to close this letter, intending, please God, to submit my idea and intention on the subject in another:—How shall we best celebrate the 9th of December, being the 287th anniversary of the birth-day of the creed of the Church of Rome?

"I am, Sir, your faithful Servant in the truth,

"R. J. M'GHEE.

"Dublin, Nov. 25, 1851."

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"CELEBRATION OF THE ANNIVERSARY OF THE BIRTHDAY OF POPE PIUS'S CREED,  
DECEMBER 9TH, 1864.

"To Dr. Cullen, Titular Roman Catholic Primate.

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"He that doeth truth cometh to the light."—John, iii. 21.

"SIR—Your Pastoral Letter forbids us to doubt that you will admit the following questions to be the most interesting which at this time can occupy the attention of the people of Ireland.

"Where are we to find:—

"1st—The Ancient Catholic Creed? and the Novel Anti-Catholic Creed?

"2nd—The True Creed? and the False Creed?

"3rd—The Speaking Judge teaching the Scriptures? and the Dumb Judge that cannot teach the Scriptures?

"That is—Which is the Protestant Church or the Church of Rome the true branch of the Church of Christ in Ireland?

"These questions shall be brought, with the blessing of God, plainly, practically, conclusively, before the Roman Catholics of Dublin, if they please to consider them; and they shall be brought, as all such subjects should be presented to the mind, with sincere kindness and in a spirit of Christian regard. For this purpose it is proposed to hold a public meeting in the Rotundo, on the 9th instant, and to celebrate, by discussing those points, 'the birthday of the Creed of your Church,' your standard of faith, to which you swear, which you propose to us as the test of our adhesion to our Church.

"It is requested that you will have the kindness to take the chair and to preside at the meeting. This will ensure a most respectable attendance of Roman Catholics. It will be a pledge to them that the interests of their religion shall be duly guarded; it will assure them that nothing unkind, uncourteous, or personally disrespectful to you, or offensive to them, can be intended by Protestants, who willingly commend themselves to your care to preside over them at a public meeting.

"It is taken for granted you will not take offence at plain, simple statements as to our creed, and at our opinions concerning your creed; at those principles which we derive from the Sacred Scriptures—inviting, in our turn, your most faithful and uncompromising correction of what you consider our heresies and errors.

"There are three circumstances that will tend on your part to celebrate with peculiar *eclat* the anniversary of the birthday of your creed.

"First—If on that day you should bring forward a number of Protestants, who will be ready to confess the truth even of a part of the Council of Trent.

"Secondly—If you should produce a number of Protestants who will subscribe your creed, and thereby conform to your Church, on the condition that you shall prove the antiquity and catholicity of the creed you call them to subscribe.

“Thirdly—If you shall demonstrate the truth of the second article of your creed, by delivering the Church’s sense of such portions of the Holy Scriptures as Protestants shall venture to allege against certain vital principles and doctrines of the Church of Rome.

“The importance of this it is quite impossible to over estimate, for by this you will show Roman Catholics at once the truth and power of that authority by which you interdict to them the exercise of their private judgment in reading the Word of God. You will not only demonstrate against the assertions of Protestants the truth of the second article of your creed, that you have your Church’s sense of the Scriptures, and that therefore you receive them according to your oath in the ‘sense which your holy mother the Church has held and does hold;’ but you will prove to Roman Catholics and Protestants that great foundation of obedience to your Church, namely, that she is the speaking judge—the judge appointed by God to decide all controversies of faith; you will deliver your Church’s judgment and interpretation of certain portions of the Word of God to which the whole assembly will listen with profound attention. This judgment and interpretation of the Church shall be then taken down, and printed, and circulated among the Roman Catholics of Ireland, to provide them with a safeguard against Protestant interpretations of those passages of Scripture on which you shall have delivered it.

“Finally—You will afford a most conclusive and satisfactory triumph to the gentlemen who have joined your Church, whom you so feelingly describe ‘those self-sacrificing and disinterested men, equally distinguished for their piety and learning, who have not only forfeited the wealth and honors of this world, but severed themselves from the most endearing ties of kindred and friendship in embracing the truth where alone it is to be found, in the bosom of the Catholic Church.’

“This is your own description of these gentlemen, and you are of course aware that one of their most ardent aspirations has been, that their consciences might be satisfied by the authority of a speaking judge. Unable to satisfy their understandings or their consciences with the declarations and judgments of God delivered in His holy oracles—longing to satisfy both with the judgment of their fellow-creatures constituting that outward body which they call the Holy Catholic Church—not finding that the Church of England usurped that office and authority, they have fled to that body which professes to call itself that speaking judge—the Church of Rome.

“Think, then, Sir, what a celestial sound it will be to their ears to hear the voice of this judge, delivered by you on the anniversary of that very day when the authority of such a judge and such judgment was made an article of faith in your creed. Surely, for their sakes, for the sake of the Roman Catholics of Ireland, to say nothing of Protestants, it will be of inestimable importance that this judge should celebrate the anniversary of her authoritative and proclaimed commission, by delivering her oracular opinion even of a small portion of Holy Scripture on that day.

“Finally, Sir, to afford a triumph to learning, to piety, to self-sacrificing virtue, and to Catholic truth, over the ignorance, the bribery, the venality, the falsehood of the missionaries and their ‘ghastly victims,’ I propose that you bring forward some five or six of these distinguished converts of yours; let them be exhibited in contrast to those miserable converts from your ranks to those of Protestants. This will be a celebration of the birth day of your creed well worthy of record in the annals of Ireland. And now, Sir, to afford you ample facilities for this, I propose and promise to you as follows:—

“First—On the first point I pledge myself that I will, on the public platform, adopt, as being infallibly true, and as bearing a most undoubted and irrefragable testimony to truth, the Third Session of the Council of Trent, held on the 9th day of February, 1546. I pledge my word to you, and to the public, that I, and as many of the clergy of the Church of Ireland as shall be assembled on one-half of the platform in the Rotundo, will acknowledge, as the creed which we undoubtedly hold, the creed which the Council of Trent declares in that session to have been the



creed of all the Church in Christendom to that day. So far we join in this part of the celebration.

"With respect to the second point, I must leave others to speak for themselves; but I publicly pledge myself to you, and I hope a goodly body are sufficiently instructed in the facts of the case to join me, that I will publicly subscribe the creed of your Church as proposed in your ritual for absolving heretics (bring your canons and decrees of your Council of Trent—bring your ritual with you), and I pledge myself, I repeat, that I will subscribe your creed as proposed in that ritual, if you prove to me and to that meeting that the creed which you propose to me to subscribe was ever drawn up as a creed, and acknowledged as a creed, and proposed to be received and believed in the Catholic Church, or in any other portion of it, as a creed, before the 9th day of December, 1564, when it was put forward by Pope Pius IV. in his bull "*Injunctum Nobis*." That is, I will subscribe your creed if its age shall amount to more than 287 years, on the day when we shall have the gratification of meeting you on the platform—please God, on Tuesday, the 9th of December. If many will join me in this pledge, and if we are mistaken as to the recent birth of your creed, and that you can show that it is, like that printed in the third session of the Council of Trent, the creed of the Ancient Catholic Church, then what a harvest you shall reap: either we must give up our pledge, or you shall have a whole host of heretics to absolve and receive into the Church on the public platform.

"With respect to the third point, we shall request the judgment of the Church of Rome on one most vital question in the Holy Scriptures. I am happy to see that you have quoted in your pastoral that most solemn and important text, 'If any one preach to you a gospel beside that which you have received, let them be anathema.'—Gal. i. 9.

"The first question, then, which we shall venture to demand from 'the speaking judge' is this:—

"What is that Gospel, strictly speaking, which our blessed Lord, in his commission to his Apostles, commanded them to preach to every creature; which, saith our Lord, 'He that believeth and is baptised shall be saved; and he that believeth not shall be damned?'—Mark, xvi. 15, 16.

"What is that Gospel which the Apostles preached as the salvation of man—which the Church then believed and received for their salvation? and what is that Gospel meant by the Apostles in the text you have cited in your pastoral, of which he saith, if a man preach any other let him be anathema?

"We shall, please God, be prepared to state what we believe that Gospel to be, as revealed in the Scriptures. But we shall listen with intense attention to the authoritative declaration of the speaking judge on the subject.

"Second Question—We shall beg to hear the authoritative decision of 'the speaking judge' on the 3rd chapter of the Epistle to the Church at Rome, in which the Apostle states, that 'By the deeds of the law no flesh shall be justified,' and that 'a man is justified by faith, without the deeds of the law.' We shall request the authoritative decision of 'the speaking judge' on the apostolic argument respecting the justification of a sinner before God.

"Third Question—We shall request the authoritative decision of 'the speaking judge' on the nature and necessity of the office of a sacrificing priest—of the nature and efficacy of a bloodless sacrifice for sin—and on the lawfulness or use of any propitiatory sacrifice or offering for sin, since the sacrifice of our blessed Lord on the cross. We shall request, if time permit, the sentence of 'the speaking judge, on these subjects, and the Church's interpretation of the prayers in the 7th, 8th, 9th, and 10th chapters in the Epistle to the Hebrews, that appear to us conclusive in their authority on these subjects.

"We state these questions, that 'the speaking judge' may celebrate the birthday of that creed in which her power and authority to judge is asserted, by pronouncing her decision on all or each of these subjects, as time may permit any of our ministers to submit their views and ask her decision.

'Finally, that the truth and power of 'the speaking judge,' and of all who submit

to her authority, may be manifested over the ignorance of those who refuse submission to her and have left her communion, we shall produce one of these missionaries who have been, as you allege, employed in bribing the Roman Catholics of the West, and we will bring forward some of those converts whom you allege to have brought their souls to market; and we respectfully entreat that you will send for Father Newman—perhaps he may have procured a winking picture which would be a great accession—and we request you will bring forward any of those ‘learned and pious men’ who are now in Ireland, or whom you can bring from England, and let these eminent converts examine those poor creatures as to the cause and object of their conversion, and let them condescend in return to allow those poor ignorant creatures to ask their reasons for their entrance into the bosom of the Church of Rome.

“I will venture to assert, and surely you will agree with me, that the public interchange of reasons and convictions between these mutual converts, will throw more light on the relative character of the Church of Rome and the Church of Ireland, than any other means that can be used, and form one of the most interesting and instructive conversations that has been heard in public for the last century.

“This, Sir, is my proposal for celebrating the birthday of the creed of the Church of Rome, on Tuesday, the 9th of December, and I trust you shall find a chair suitable for your reception to preside, half the platform reserved exclusively for all your bishops and priests who may please to assist at the celebration. We have no doubt after their numerous attendance on an occasion in which the assumption of mere empty titles was the question, the Roman Catholics of Ireland will see they are equally ready to assert and defend the antiquity and truth of their creed, the professed authority of their Church, and the vital principles of their religion.

“I have only to say, that any wishes or suggestions of yours respecting the arrangements, or any change in the arrangements proposed in this letter, only keeping the facts and principles in view, shall meet with the most respectful attention and consideration, if you will have the goodness to address them to the Irish Church Mission Office, No. 6, Bachelor’s-walk.

“I am, Sir, your faithful servant in the truth,

“R. J. M’GHEE.

“December 1st, 1851.”



The following report of the meeting is taken from the columns of the *Warder*:—

On Tuesday last, which was the two hundred and eighty-seventh anniversary of the famous creed of Pius IV., a meeting was held in the Round Room of the Rotundo, by the clergymen connected with the "Society for Irish Church Missions to the Roman Catholics." The primary object of the meeting was in order to afford an opportunity to the bishops and priests of the Church of Rome to prove, if they could, in the face of the public, that this peculiar creed had ever any existence, in the shape of a creed, before the close of the Council of Trent, A.D. 1564. Letters had been addressed to all the priests of Dublin, informing them that half the platform would be reserved for their especial use; and, that if Dr. Cullen or Dr. Murray favoured the meeting with their presence, either of them should be asked to take the chair, and the right of conducting the meeting would be exclusively his. They were requested to come furnished with rituals, canons, and decrees of the Council of Trent, and a copy of the English Bible authorised by their Church; the reverend gentlemen, who signed the invitations, pledging themselves to subscribe the creed of Pius IV., if proved to be the creed of the Ancient Catholic Church, and asking to be shown in the Holy Scriptures what was the Gospel, and also to be favoured with an interpretation of certain passages in the Epistle of St. Paul, as the Church of Rome professed to be the appointed interpreter of the Scripture. The occasion appeared to excite considerable interest, and the Round Room was densely crowded. The platform was divided into two sections, and chairs were placed, in the event of the invitations being accepted. One of the divisions contained a large number of clergymen of the Church of England; the other side, which was set apart for the Roman Catholic clergy, was altogether unoccupied; and a hat was the only occupant of the crimson cloth covered chair, which had been prepared for Dr. Cullen or Dr. Murray.

On the platform we observed—Sir William Verner, Bart.; Very Rev. the Dean of Cork; Ven. Dr. Singer, Regius Professor of Divinity, T.C.D.; Rev. R. J. M'Ghee, Rev. C. S. Stanford, Prebendary of St. Michan's; Rev. Dr. Smith, Professor of Biblical Greek; Rev. H. Verschoyle, Rev. C. M. Fleury, Rev. John N. Griffin, Rev. R. J. L. M'Ghee, Rev. John O'Callaghan, Oughterard; Rev. James Elliott, Rev. R. Hemphill, Rev. R. H. Nixon, Rev. W. Marrable, Rev. Josiah Crampton, Rev. E. Nangle, Achill; Rev. H. R. Halahan, Rev. F. Dowling, Rev. A. Alcock, Rev. E. Ellis, Rev. H. E. Prior, Rev. R. Greer, Celbridge; Rev. C. Ward, Ennis; Rev. R. Richey, Rev. W. Cornwall, Rev. D. A. Brown, Rev. J. Drury, Rev. H. V. White, Rev. J. W. Hackett, Rev. E. Metcalf, Rev. R. Frizelle, Rev. C. F. MacCarthy; Col. Fielding, Giles Shaw, Esq., of Celbridge; H. Keane,

Esq., and Marcus Keane, Esq., Beech Park; Major Crawford, Captain Dyer, R.N.; Denis Crofton, Esq.; A. Hopes, Esq.; T. Wallace, Esq.; J. Tweedy, Esq.; J. Norwood, Esq.; and the following converts from the Church of Rome—Mr. Michael Lally, of Kilmilkin, formerly head repeal-warden in Joyce's Country; — Cox, M. Sullivan, and P. Joyce.

Shortly after eleven o'clock, the chair was taken by Sir William Verner, Bart.

The Chairman explained that he had been called to this position in consequence of those who had been invited to preside, on the part of the Church of Rome, not having appeared; and having then commented on their absence, he read the rules by which the proceedings were to be governed, and called on the Rev. R. J. M'Ghee to come forward as the first speaker. The announcement of Mr. M'Ghee was received with loud and continued cheers; when they had subsided, he spoke as follows:—

Mr. Chairman, before I enter on the consideration of the subject for which this meeting has been convened to-day, it is important that we remind our Roman Catholic friends that Dr. Cullen has been invited, by letters in the public journals, to preside at this meeting; and also, that I should read, for their information, the letter of invitation sent to Dr. Murray yesterday, to request that he would have the goodness to attend and preside over this meeting, in the absence of Dr. Cullen, in case he should not favour us with his presence.

#### LETTER TO DR. MURRAY.

“Irish Church Mission Office, 6, Bachelor's-walk, Dec. 8, 1851.

“SIR—We, whose names are hereunto subscribed, not knowing whether or not it may suit the convenience or inclination of Dr. Cullen to preside at the meeting to be held at the Rotundo to-morrow, the 9th instant, to celebrate the day when the creed of Pope Pius IV. was first promulgated to the world, request that you will have the goodness to attend at the meeting, and preside over it.

“We cannot give a greater pledge of our sincere desire to hear and investigate truth, with all respect and kindness to our Roman Catholic brethren, than by expressing our wish to commit ourselves to your presidency, or that of Dr. Cullen.

“We request that you will have the kindness to direct your priests to bring their rituals, the decrees and canons of the Council of Trênt, and any copy of the English Bible which is authorised by the Church of Rome.

“We pledge ourselves to subscribe to your creed, as your ritual requires, if you can prove that it is the creed of the Ancient Catholic Church.

“We shall respectfully request that you will have the goodness to inform us what is the Gospel which our blessed Lord commanded to be preached—on the belief of which he declared salvation to be suspended—and which Gospel the Apostles preached?

“Since the Church of Rome professes to be speaking judge and interpreter of the Scripture, we shall require the interpretation of the 3rd chapter of the Epistle to the Romans, and the Apostle's argument on justification; also her interpretation of the 7th, 8th, 9th, and 10th chapters of the Epistle to the Hebrews, on the passages that prove the one finished sacrifice and everlasting priesthood of our blessed Lord.

“We beg to assure you, that we shall not advert to either ‘Dens,’ the ‘Directories,’ ‘Conferences,’ secret statutes, Rheinish notes, or the canon laws of 1832, but confine ourselves exclusively to the subjects above stated. The chair will be taken at eleven o'clock, a.m.



‘Hoping for your favourable reply, we have the honour to be your obedient servants,

“J. NASH GRIFFIN,

“C. M. FLEURY,

“R. J. M’GHEE.”

This letter was taken by a gentleman to Dr. Murray’s residence, and this morning, on calling for an answer, he was informed that there was no answer. Allow me now to read a letter which was sent yesterday to the residence of the Roman Catholic priests in this city.

“8th December, 1851.

“REV SIR—You are hereby respectfully invited to attend a meeting on to-morrow, Tuesday, 9th instant, to be holden at the Rotundo, to celebrate the day when the creed of Pope Pius IV. was first promulgated at Rome, viz., December 9, in the year of our Lord, 1564, making it 287 years of age on to-morrow.

“You are respectfully requested to bring your ritual, canons and decrees of the Council of Trent, and any copy of the English Bible authorised by your Church.

“We will subscribe the creed, as in your ritual, if you can prove it to be the creed of the Ancient Catholic Church.

“We will respectfully ask you to point out in the Holy Scriptures what is that Gospel of which our blessed Lord asserted, ‘he that believeth and is baptised, shall be saved,’ and which the Apostles preached.

“We would respectfully ask you, if the Church of Rome is the appointed interpreter of Scripture, to favour us with your interpretation of Rom. iii.—Of the Apostle’s argument on justification—what your interpretation is of those passages in the 7th, 8th, 9th, and 10th chapters of the Epistle to the Hebrews, which speak of the one finished sacrifice for sin, and the everlasting priesthood of our Lord Jesus Christ, and how the mass is a propitiatory sacrifice, and you a sacrificing priesthood?

“We have respectfully invited Dr. Cullen, or, in his absence, Dr. Murray, to take the chair for the whole meeting. If they do not come, perhaps you will kindly choose one chairman, and we shall choose another.

“Chair to be taken at eleven o’clock. Half the platform shall be reserved for your accommodation.

(Signed) “C. M. FLEURY,

“C. S. STANFORD,

“J. N. GRIFFIN,

“R. J. M’GHEE.”

Now I submit to the Roman Catholics assembled here—to the Roman Catholics of this city and of Ireland, what have we left undone that propriety or courtesy could do, to induce their bishops and priests to attend here this day. We asked no other chairman than Dr. Cullen, we asked no other chairman than Dr. Murray; we were willing to commit ourselves to their protection and direction, what could we do more? Then we requested the priests, if their bishops did not come, to choose a chairman for themselves, and allow us to choose another; but they have not ventured to accept our invitation, so that we have been obliged to elect a chairman for ourselves. We are thankful, Sir, to be presided over by you; but I know I shall not offend you when I venture to say, we should have very far preferred Dr. Cullen (hear and laughter.) There is no surer proof, sir, of a man feeling deeply the value of his own soul, than his taking a deep and anxious interest in the spiritual welfare of his fellow-men; and I have never seen this more strikingly exemplified than in the cordial, affectionate anxiety for



their Roman Catholic friends and neighbours, that is felt and expressed by the poor Roman Catholics who have been brought out of Rome to the knowledge of the Gospel of Christ. Some years ago, it was my privilege to have two men, who had been Roman Catholics, with me, at Glasgow, where I went to hold a public meeting; and I wish sincerely that all our bishops and clergy could have heard the affection and the intensity of feeling with which they spoke of the spiritual destitution of the Roman Catholics of Ireland, and their lamentations for our criminal neglect of them. I thank God most fervently that the grounds for this imputation are now daily being diminished, and that the Church of Ireland is at length awakening to a sense of her solemn duties and responsibilities (hear, hear). I recollect saying to one of those men, whose name was Mike, "Mike, do you think it a good plan to use strong and startling denunciations of the errors of the Church of Rome when we are speaking to Roman Catholics?" "Plase your rivrence," says Mike, "may I be so bould as to ask you a question?" "Surely, Mike, as many as you please." "Well, then, if your rivrence was goin' to catch birds, would you begin by throwin' stones at them?" "Indeed, I would not, Mike." "Well, then, now you are answered," says Mike (hear, and laughter). I never forgot the lesson which that taught me. Now, then, we want to catch birds to-day, and I should be sorry to begin by throwing stones; and I trust there shall not be a word spoken by me, or by any other on this platform, that shall be calculated to convey the least intentional wound to any Roman Catholic who is present. We know they are sincerely attached to their religion, and if we desire to reason with them, or expostulate upon its errors, I trust they will feel that we treat them—I will not say with that courtesy or respect that is due to the sincere and conscientious feelings and opinions of men, however wrong they be—but that they shall see that while we treat them with Christian fidelity, we treat them with sincere and genuine Christian love (hear, hear).

There are two important points on which Roman Catholics are deceived as to their religion—the pretended antiquity of their Church, and her pretended authority. First, as to antiquity, they believe that their Church maintains the ancient Holy Catholic and Apostolic faith; and that she, therefore, bears and is entitled to bear the name of the true Holy Catholic Church. The Protestant Church, on the other hand, they are taught to consider as a heretical sect that has departed from the ancient Holy Catholic and Apostolic faith; that her creed is scarcely 300 years old; and that this is proved by the very fact and date of the Reformation. This, Roman Catholics are taught to believe, is a demonstration of the purity and antiquity of their Church.

The next point on which they are deceived, is that of her authority. They believe not only that God has given, as they call it, "power to his Church to forgive sins"—that is, power to priests to deliver them from their sins—but also, that the Church is God's appointed judge and interpreter of his Holy Word to men, by which, as well as by certain unwritten traditions, she is empowered and authorised, as the only instructed, the only infallible teacher of the human race; that, therefore,



no individual is to apply his own reason to examine the Sacred Scriptures, lest he should deduce a meaning different from that sense in which it is pretended this infallible judge, the Church, interprets them. Thus, by their notion of her antiquity, Roman Catholics are shut up in fancied security in the bosom of their Church; and by this false impression as to her authority, they are prevented from using their intellect, as rational immortal beings, to enable them to come out of her. These are the two great points, then, which it is our intention to examine this day.

First, as to antiquity—We are enabled to go back to the most remote antiquity to ascertain beyond all dispute the profession of faith of the primitive Christian Church, and this by documents which are all acknowledged as authentic, namely, the creeds. Here is the Apostles' Creed. Now let us consider, for a moment, what must have been the origin of creeds. When the Apostles went forth to preach to the pagan world, we cannot suppose that they were able to instruct them either in the whole of the then existing Scriptures, the Old Testament, or in all the code of truth which they themselves taught by inspired wisdom, which is now collected and given to us in the New Testament (hear, hear). But they must have taught them certain vital and fundamental truths of Christianity, in which, when they professed their belief, they were baptised, and admitted as Christians into the Christian Church. These truths, then, so taught—so received—so universally professed by all the Church, being collected into a summary called the creed, was the badge or symbol of their common faith; hence, the creed is called the symbol of faith. Now, then, since accurate definition of our terms will be very necessary to our argument, we may define a creed thus:—

*A compendium, or summary, of the fundamental articles of the Christian faith necessary to salvation, proposed as a test of admission to the Christian Church, which, when a man believes and professes in a true Scriptural signification, he is received and admitted as a member of the Christian Church, and which, when he does not believe, or of which, if he rejects any, he is not admitted as a Christian into the Church, but rejected as a heretic or unbeliever* (hear, hear).

Now, the most ancient creed, the most ancient summary of these vital principles of Christian faith, is the Apostles' Creed. We cannot say it was drawn up by the Apostles; there were doubtless several other forms of it—the same vital truths expressed in other words—but this form, called the Apostles' Creed, is so ancient, that we cannot trace its origin; there cannot be a shadow of doubt that it contained the true profession of faith; whatever other forms of it there may have been in the primitive Church of Christ, it must have been a true, sound, apostolic, test of admission into the Christian Church. A man who really believed and professed this creed, in the Apostles' days, in its true Scriptural sense, must have been a true and sound Christian then; and a man who really believes and professes this creed in its true Scriptural sense, must be a true and sound Christian now, at the present day. Mark the words, *in a true Scriptural sense*, for on them the whole vital truth of the question depends.



If this be so, the question necessarily arises, how could the pure and ancient summary and symbol of the Christian faith ever come to be changed? If these were the articles of vital truth, and that they were those considered necessary and sufficient for salvation in the days of the apostolic age, how was it possible, since truth and Christianity are immutable, that they could ever be changed? How could any new articles of faith ever be added to the creed of the pure Christian Church? Did the Apostles omit any article necessary to the true profession of the faith of Christ? If so, then was the primitive and apostolic Church imperfect and deficient in her faith. Did they not omit any article that was necessary for the true profession of the faith? Then how could the Church of any later age presume to add any other articles, and to alter that which was a true profession of faith in the days of the Apostles? How could they presume to impeach the Apostolic Creed as deficient? If it was not deficient how could they presume to add to it what was superfluous? In a word, how could the Church of a later date adopt and embrace the Nicene Creed?

To this I answer, we peremptorily deny that a single new article of faith is added to the Apostles' Creed in the Nicene Creed. And it is on this ground that I called your particular attention to the words which I applied to the articles of faith in the Apostles' Creed. I said, when these articles are believed *in their true Scriptural sense*, if the true Scriptural sense of one of these articles is denied—no expansion of that article into its full Scriptural dimensions—no fuller explanation—no exposition of that article in its genuine Scriptural meaning, is either a change in the articles of faith, or any addition to these articles. For example, if we add to the first article of the Apostles' Creed—"I believe in God the Father, Almighty, maker of heaven and earth"—the Eternal, Omniscient, Omnipresent God. It is he "who sitteth on the circle of the earth; the inhabitants thereof are as grasshoppers,"—it is he who "layeth the beams of his chambers in the waters—who maketh the clouds his chariot and walketh upon the wings of the wind," if we add these words we have no new article of faith by such addition; we do not alter the creed of the Apostles, if such an addition were made to meet, for example, a heresy that denied the omniscience and the omnipresence of the Deity, we make only the Scriptural assertion concerning God, which every man who had believed it, in its true and Scriptural sense, believed before.

So, if we add to the article, "and in Jesus Christ, his only Son our Lord," "in whom are hid all the treasures of wisdom and knowledge"—"the Lamb of God who taketh away the sins of the world"—the merciful and glorious, "High Priest who is passed into the heavens"—we neither add to the article of faith a single new article, nor alter the creed of the Apostles. We only say what every one who had a Scriptural belief or knowledge of the article, believed before it was written. It is absurd to call these alterations or additions to the Christian faith. To grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, is not to change or alter our faith, but to grow in the fuller in-



telligence, the higher appreciation, and the more Scriptural estimate and love of the blessed faith we have (hear). Here then is the exact history of the creed of the Council of Nice.

In the latter end of the third and beginning of the fourth century, that heresy sprung up, the Arian heresy, which impugned the Divinity of the Lord Jesus, the vital essence of the Christian's faith in his Redeemer—which was a direct denial of the article of the Apostles' Creed. Arius did not renounce that creed, but denied the Scriptural and vital truth of its second article. He did not wish to leave the Church, as we know there are many heretics who would gladly eat the Church's bread while they corrupt and undermine her truth. The Council of Nice was summoned in the year 325, and it did not add a new article, but expanded the Scriptural truth of the article of the Apostles' Creed to meet the heresy of the Arians by a fuller exposition of it, and thus, by a more full explicit test, to exclude Arius and his followers from the Church; but the council did not insert a single iota in the creed which the Christians who scripturally held the Apostles' Creed did not believe before. Neither did the Council of Constantinople, which still more explicitly enlarged that creed, in the year 381, than the Council of Nice had done before; and we may mark in the language and decrees of the Council of Ephesus, in 431, and that of the Chalcedon, in 451, the jealousy that even then, when many corruptions were creeping into the Church, still filled the breast of all who professed the true faith, of the least alteration in the standard of their profession, the creed of the Christian world.

Hear the denunciation of the Council of Ephesus on this point, thus:—"These things have been read (viz., the Nicene Creed), the holy synod decreed that it should be lawful for no one to profess, to write, or to compose any other form of faith than that defined by the holy fathers who, with the Holy Ghost, had been assembled at Nice. But those who shall have dared to compose, or to profess, or to offer any other form of faith to those wishing to be converted to the knowledge of the truth, whether from Paganism, or from Judaism, or from any sort of heresy, that these, if they were bishops, should be deposed from their episcopacy; the clergy from their clerical office; but if they were laymen they should be subjected to anathema."

Here, then, we have the simplicity of the faith, the unity of the faith, expressed in the apostolic symbol of faith—unchanged but by a slight Scriptural expansion of the truth, to the middle of the fifth century—the last of the first four councils, A.D. 451.

We now must pass over a long series of years in the history of the Christian Church—more than a thousand years—in which all the corruptions, superstitions and idolatries, some of which had been generating even in the period we have mentioned, crept into the Church, and corrupted her into an apostacy. I had intended to have a sheet printed, marking the nature and successive introduction of these corruptions, till they came into open practice; but as our subject is the creed, it would be irrelevant; but if any person wishes to see the best development of times, and dates, and corruptions, I would refer him to the "Handbook of Popery," composed by my friend, Mr. Stanford (loud and reiterated

cheers). I do not wish to make extracts from this, or to anticipate any discussion that might arise if Dr. O'Connell (hisses), who proposes to attack this book, had accepted the special public invitation given to him by my reverend brother to come here this day, and attack it on the platform if he would venture to do so (hear, hear, and cheers). But the doctor's place, alas! is empty there upon the platform, as is Dr. Cullen's and those of his brethren (loud cheers). I shall pass over, then, this long interval of church history, and bring you to the beginning of the sixteenth century; and I shall call your attention particularly to the period intervening from 1537 to December 9th, 1564, the birth day of that creed, which we have met here to-day to celebrate. In the beginning of the sixteenth century, the corruptions and abuses of the Church of Rome had become so monstrous and intolerable to the world, that all Europe cried out for a reform. The numerous testimonies on this head I need not mention, nor is it necessary, for not only every church in communion with Rome felt the insufferable pressure of the corruptions that overwhelmed religion, but Rome herself, as the fact will demonstrate, was compelled to join in the universal cry, and her Council of Trent was called in this century, by her own infallible confession, for the purpose of reformation. The Church of England, as well as that of Rome, called aloud for reformation, too; and it is now to these two subjects—the Reformation of the Church of England, and the Reformation of the Church of Rome—the progress of both, and the results of both—that I will request the particular attention of this meeting.

[It is difficult to convey here any exact idea of the effect of Mr. M'Ghee's statement of this part of the subject, as he had four stands on the platform, two containing the creeds, printed on large sheets, and two containing a historical epitome of the Reformation and the Council of Trent, with the prominent facts and dates, in large letters and figures, so as to show to the eye the exact demonstration of the facts detailed.]

I shall begin with the Reformation of the Church in England; and for this purpose I call your attention to these large sheets, which with some trouble and expense I have got printed in these large characters, to convey to you as clear ideas as I can on the subject. The Reformation commenced in the reign of Henry VIII., in the year 1537, and mark the state of the public worship of the nation. The Liturgy was in Latin; it consisted partly of some ancient prayers of the Christian Church—partly of some of later date, embodying superstitions that had successively crept into the Church of Rome, and had spread from her to other churches in communion with her; they were pretty much as they are now in the Roman breviaries and missals.

In 1537, the Convocation appointed a committee to compose a book, and we may see from this book how little progress was as yet made from Rome. It was called "The Goodly and Pious Institution of a Christian Man." It contained the Lord's Prayer, the Ave Maria, the Creed, the Ten Commandments, and the Seven Sacraments. This book was reprinted in the years 1540 and 1543, and was entitled "A Necessary Doctrine and Erudition for any Christian Man." But while



this was thus republished, the Convocation petitioned the King, in 1540, to appoint a committee of bishops and deacons to reform the rituals and offices of the Church. This work was completed, and revised, and reconsidered by the Convocation, A.D. 1542, 1543.

In A.D. 1544, an order was issued from the King and Convocation, that the prayers for processions and litanies be put into English, and publicly used. A.D. 1545, a book was published for the public worship, called the "King's Primer," containing the Lord's Prayer, the Ten Commandments, the *Venite, i. e.*, "O come let us sing unto the Lord," &c., the *Te Deum, i. e.*, "We praise thee, O God," &c., and other hymns and collects in English—some as now used by us.

You see some advance had been made in reformation in the Church of England when the reformation in the Church of Rome began; for this year commenced, as we shall see, the Council of Trent. At this time Henry VIII. died; and when we are upbraided with that monarch being the reformer of our Church, we see what a short way the Reformation had proceeded at his death; and that that had been owing to the Convocation.

A.D. 1546, Edward VI. ascended the throne. A.D. 1547, the Convocation unanimously declared that communion in both kinds should be administered to all persons; which declaration was ratified by Act of Parliament.

A committee of bishops and learned divines was then appointed by the Convocation to compose "an uniform order of communion, according to the rules of Scripture and the use of the Primitive Church." This committee retired to Windsor Castle, and soon prepared that form; and A.D. 1548, this communion service was brought into public use.

This committee was then recommissioned to reform and remodel the whole Liturgy, the public offices for worship, for baptism, confirmation, matrimony, and the burial of the dead, &c. Now, it is important to mention the names of those persons by whom this was effected, and they were as follows:—

Thomas Cranmer, Archbishop of Canterbury.

Thomas Goodrich, Bishop of Ely.

Henry Holbech, Bishop of Lincoln.

George Day, Bishop of Chichester.

John Skip, Bishop of Hereford.

Thomas Thirby, Bishop of Westminster.

Nicholas Ridley, Bishop of Rochester.

Dr. William May, Dean of St. Paul's, London.

Dr. John Taylor, Dean, afterwards Bishop of Lincoln.

Dr. Simon Hynes, Dean of Exeter.

Dr. John Redmayne, Master of Trinity College, Cambridge.

Dr. Richard Cox, Dean of Christ Church, Oxford; and

Thomas Robertson, Archbishop of Leicester.

These men compiled our Liturgy, revised and approved by the archbishops, bishops, clergy of both provinces, Canterbury and York, then confirmed by the King, Lords, and Commons, in Parliament, A.D. 1548.

Now, it is of the greatest importance to the elucidation of truth that



you consider the names of these men, and these facts, for the Church of Rome taunts us, and the Roman Catholics are taught to believe that our Church is what they call "a Parliament Church," that it was by the Parliament our Church was reformed, and that we have, therefore—if for that reason alone—no pretension to the name of a Christian Church, much less, as they have, to the title of the Holy Catholic Church. Now, mark the utter falsehood of that charge, from the facts presented before you. You see that the reformation of our Church and our rituals was carried on by the best and ablest divines the country could produce. These wise men, selected and appointed by the Convocation, that is, by the whole body of the bishops and clergy of the land, from their own body—these men submitted their work to the judgment of the Convocation. It was ratified by the Convocation of both the provinces of Canterbury and York; and when approved and ratified by those, was, without the alteration of a single letter, embodied into the law of the land, by the three estates of the realm, by the King, the Lords, and the Commons (hear, hear). Nor is this a subject of reproach, nay, but of honest joy and triumph to our Church and empire. We deny and we denounce the daring presumption of a set of ecclesiastics, presuming to enact and issue forth their canons and decrees of faith, and to fortify them with their anathemas, and impose them on the consciences of the laity without their consent and concurrence (hear, hear, and loud cheering). How dare they presume to set themselves up as lords over the consciences of all mankind, and compel them with their censures to bow beneath the yoke of their spiritual despotism (loud cheering)? Who invested them with such tyrannical authority? Who made them the autocrats of the human heart and conscience (hear, hear)? This is indeed to the "lords our God's heritage," instead of being "ensamples to the flock." Are not the laity as much a part of the Church of Christ as ecclesiastics? We rejoice; we triumph in the fact, that while our Liturgy was reformed, and our ritual gradually purged of the errors and superstitions that had overspread the Church by our bishops and clergy in convocation, as it ought to be, it was with the full concurrence, consent, and ratification of our Sovereign, our nobles, and the representatives of our nation; and thus freedom and liberty of conscience was preserved and maintained in the reformation of our Church (cheers).

We shall now proceed to consider the progress of the Reformation. The mind of the nation was gradually opened by the light of God's blessed Word, to the errors of Papal superstition; but it was only gradual, for even this book, so composed, so sanctioned, and so ratified, was still found to be very imperfect; and in A.D. 1550 and 1551, objections were raised against this book, as still containing some things that were ignorant and superstitious. This book was, therefore, again revised, and Cranmer and his associates had the advantage of assistance from two eminent divines, who had come over to England from the troubles of Germany—Martin Bucer and Peter Martyr.

Our ritual was then improved by the addition of the sentences of Scripture with which our Morning and Evening Prayer commences,



and also by these truly admirable forms of exhortation, confession, and absolution, which follow them—that is, by the declaration of the glorious salvation and absolution of God, and not of man, “He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel.”

Our ritual was also improved by the expurgation of—

- 1.—The use of oil in Baptism.
- 2.—Extreme Unction.
- 3.—Prayers for the Dead, expunged both from the Communion and Burial Service.
- 4.—Prayers of the Oblation of the Eucharist.
- 5.—The practice of mixing Water with the Wine.
- 6.—By the explanation of the reason of kneeling at the Lord's Supper.

This book, so improved and ratified by the Convocation, was again confirmed by Parliament, A.D. 1551.

In 1553, Mary succeeded to the throne, when she had both these Acts of Parliament repealed, and endeavoured to restore the worship of Rome in the nation.

I pass by all the events of her cruel reign, and come to the accession of Elizabeth, in 1558. Light and liberty of conscience were again restored on the accession of a Protestant Sovereign, and Mary's acts of repeal were reversed; and again a body of divines was appointed to revise and to consider the two last books, that had been published, to see if the nation were again inclined to readopt the superstitious ritual, or to retain the one from which those superstitions were obliterated; and again the latter book of 1551 was adopted and ratified as the reformed Liturgy, and slight alterations were made:—

- 1.—Certain lessons were added, to be used on every Sunday.
- 2.—There was a slight addition, and also a slight omission in the Liturgy; and
- 3.—The sentence used in the administration of our Communion, half of which had been in one book, and the other half in the other, were united in this.

But that this, too, may be shown to be the work of our divines, I shall read the names of those appointed to revise these books:—

Dr. Matthew Parker, afterwards Archbishop of Canterbury.

Dr. Richard Cox, afterwards Bishop of Ely.

Dr. May.

Dr. Bill.

Dr. Pilkington, afterwards Bishop of Durham.

Sir Thomas Smith.

Mr. David Whitehead.

Mr. Edmund Grindall, afterwards Bishop of London, and then Archbishop of Canterbury.

Dr. Edwin Sandys, afterwards Bishop of Worcester.

Mr. E. Guest, afterwards Bishop of Rochester, and then of Salisbury.

These were the persons appointed again to reconsider and to adopt



the Book of Common Prayer, from which the errors of the Church of Rome had been thoroughly excluded. They added the prayer to the Litany, "That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life;" and there was a sentence omitted from the Litany, which, whether to regret or whether to approve, it is not my business to say, but I will tell you the sentence—"From the tyranny of the Bishop of Rome, and all his detestable enormities, good Lord deliver us" (great cheering). I am rather inclined to think that if this sentence had been submitted to this meeting, you would have retained it in the Litany (cries of "yes," and cheers).

This Litany, ratified by the Act of Parliament, concluded the liturgical reformation of our Church; for the slight alterations made in the reign of James I., and that of Charles II., are foreign to my subject, not involving any difference with respect to the Church of Rome. These were the alterations made up to the year 1562, when the key-stone was laid in the arch of the British Reformation. The ancient creed of the Ancient Church was retained, and remained unchanged by the Church of England; and to meet the heresies that had arisen in the mean time, and to obtain the consent and unanimity of our divines, not in any new creed, but that they should teach, according to the Scriptural truth of the old one, the Thirty-nine Articles of religion were composed, which remain to this day, and they were agreed on by the archbishops and bishops of both provinces, in the Convocation held in London in the year 1662.

Such was the conclusion of the reformation of the Church of England; and now I put it to my Roman Catholic friends and neighbours here, is this a departure from the ancient faith? Is the retention of the creed—the same creed with which the reformation began—adopted as an exposition and Scriptural amplification of the Apostles' Creed in the Council of Nice and the three subsequent councils—the four first general councils; is that a change or departure from the ancient Catholic faith? Have we added any new articles to the Christian creed? Do we desire any man to receive any new article in order to entitle him to become a member of the Church? Let your eyes show you. There is the ancient faith—the Ancient Creed (here the rev. gentlemen referred to the Nicene Creed, which was printed on a roller)—and if you wish to see the authority that proves it was retained in the Church, and had been retained unchanged through all the preceding ages, you shall see that now, when we proceed to sketch the reformation of the Church of Rome.

Rome, as we stated, was compelled to call for reformation. The Council of Trent was a council of reformation. You shall see. I will just briefly sketch the proceedings of each session, that you may see, as we go along, the various reformations which the Council of Trent professed to effect in the Church. We commenced our reformation in 1537. Rome commenced her reformation in the year 1545. The bull for this had been issued by Pope Paul III., in January, 1542. On the 13th of December, 1644, the first session of the Council of Trent was



held. There was then a decree passed for the commencement of the council, and afterwards a decree for its prorogation. On the 7th of January, 1546, a decree for regulating the mode of life and other matters was passed.

The third session was held on the 4th of February, in the same year, and the whole of that session was occupied on a subject to which I now beg your most express and particular attention. The fact was, they had not received instructions from Rome how to proceed, and they were rather at a loss, when the session was assembled, to know exactly what to do. So it was proposed that they should recite the creed of the Christian Church, and accordingly they said that they would do so; and this was the manner in which they commenced:—

“In the name of the Holy and undivided Trinity, Father, and Son, and Holy Ghost. This sacred and holy oecumenical and general Synod of Trent, lawfully assembled in the Holy Ghost—the same three legates of the Apostolic See presiding therein—considering the magnitude of the matters to be treated of, especially of those which are comprised under the two heads of the extirpating of heresies, and the reforming of manners, for the sake of which chiefly it is assembled, and recognising with the Apostles, that its ‘wrestling is not against flesh and blood, but against the spirits of wickedness in the high places’ (Ephes. vi. 12), exhorts with the same [Apostle], all and each, above all things to be strong in the Lord, and in the power of his might, in all things taking the shield of faith, wherewith they may be able to quench all the fiery darts of the most wicked one, and to take the helmet of salvation, with the sword of the spirit, which is the word of God’ (Ephes. v. 10, 16, 17.) Wherefore, that this pious solicitude may have its beginning and progress by the grace of God, it ordains and decrees that, before all other things, a confession of faith is to be set forth; following herein the examples of the Fathers, who, in the most sacred councils, have been wont, at the beginning of the transactions thereof, to oppose this shield against heresies; and with this alone, on some occasions, have they drawn the unbelieving to the faith, overthrown heretics, and confirmed the faithful. Wherefore, it is thought good that the *symbol of faith* which the holy Roman Church makes use of, as being: *that summary* wherein all who profess the faith of Christ *must necessarily agree*, and that *firm and only foundation* ‘against which the gates of hell shall never prevail’ (Matt. xvi. 18.) be expressed in the very same words in which it is read in all the churches. Which [symbol] is as follows.”

And then the Council of Trent recites the Nicene Creed.

Now, mark, on the 4th of February, 1546, the Roman Catholic Church asserts that this creed was received in all the churches, and “was the firm and only foundation against which the gates of hell should never prevail.” Therefore, observe, we started, according to the confession of the Council of Trent, on our reformation, and they started on their reformation, with the same creed. We started, I say, with them, with the same creed, and we ended with that creed. Now, we shall see how the Council of Trent ended her reformation; for, if the Council of Trent ended her reformation by adhering to the creed with which she began the reformation, then the Council of Trent has not departed from the ancient Catholic faith, because we acknowledge this to be the ancient faith; but if she did end her reformation by departing from the creed so acknowledged, on her own infallible authority acknowledged to be the creed with which she began her reformation,



she has departed from the ancient Catholic faith; and we who retain the creed, have retained the ancient Catholic faith (loud cheers).

In the fourth session, on the 8th of April, they place the Apocrypha in the canon of Scripture—the books which the original depositories, of the Scriptures, the Jews, to whom God committed His oracles; those who held these oracles when our blessed Lord came on earth; who held those oracles ratified by our blessed Lord and his Apostles—they placed in their canon of Scripture these books which that people excluded, and never acknowledged to belong to the canon of Scripture.

The reverend gentleman proceeded to show by the large printed sheets, the regular successions and dates of every session of the Council of Trent. The chief points on which he dwelt, as he proceeded, were to enumerate in each session the subjects on which the canons of the council were passed, the number of anathemas with which these canons were enforced, and to show the numerous decrees on reformation, and the number of chapters contained in each decree. On this he remarked—If any one desires to see the extent of reformation of which Rome was compelled, by the voice of Europe, to admit the necessity, let him take the decrees of the Council of Trent, and read the various subjects on which those who were assembled were obliged to confess their need, and to adopt their semblances of reformation.

On the eighteenth session, in 1562, he remarked, that there was then the decree passed on the choice and publication of books, whence arose these celebrated rules of the index of prohibited books, of which the fourth rule forbade the reading of the Sacred Scriptures to the people without a written license from the bishop. On the concession to this iniquitous rule, is founded that most iniquitous system, the Board of National Education in Ireland (cheers). Let me tell my dear Roman Catholic friends and fellow-countrymen who are here, that their best and truest friends—the noblest guardians of their liberties—the men to whom their liberties and the liberties of their children are dear, and who would not sell their liberty for all the emoluments that an iniquitous system of bribery could give them—those friends are the clergy of the Established Church of Ireland (great applause).

Having proceeded on to the conclusion of the twenty-fifth and last session, he said—What, now, is the sum and substance of the proceedings of this council? They professed to commence for the extirpation of heresies and the reformation of morals. In the course of their session they have ten decrees of reformation, and these ten decrees contain 124 chapters, showing, in their own admission, the universal corruption of morals which had defiled the face of Europe under their system. But while they pretended a reformation in morals, their real object was a reformation in its worst sense—that is, forming a new code of faith for the Church. For they composed, in all their sessions, 130 canons, each canon fortified by an anathema; and then, after their council had been closed in 1563, the next year, on the 9th of December, 1564, the Pope condensed their canons and their anathemas into a novel creed, out of which there was to be no salvation, and sent forth this creed into the world, of which we celebrate the birthday, this day,



it being exactly 287 years of age. Look at it—it is a mere sum of arithmetic—287 added to 1564, make exactly 1851 (hear, hear).

Now let me appeal to the understanding, the common sense of my Roman Catholic countrymen. They see these two professed reformations—they see the dates of their origin, their progress, and their close—going on nearly together for the space of twenty-seven years. They start avowedly with the same creed, and that creed the creed of the ancient primitive Catholic Church. During one of these reformations—that of England—she casts off a number of errors, superstitions, and idolatries, that had crept into the Church in the dark ages, which were utterly at war with the pure and ancient faith; and she stands forth before the world at the close, holding the ancient creed in her hand, and appealing to the Word of God, and throwing it open to the people, to ratify the truth and soundness of her reformation (hear). During the other of these reformations, that of Rome, she embodies every error, every superstition, every idolatry, of the dark ages into her canons; she denounces with execration every one that dares to deny or to oppose them; and then, at the close, she incorporates them all into a novel creed, which the world never saw or heard of, issues that forth as the creed of the Catholic Church, and forbids an appeal to the Bible, lest her creed should be detected and exposed. I appeal, I say, to the understanding, to the common sense of Roman Catholics. I ask them which bears upon its face the stamp of truth and of the ancient Catholic faith? Is it any wonder your bishops and priests are not upon this platform to investigate this case? Never, never, shall Ireland see the day when the priests and bishops of the Church of Rome shall dare to stand upon a public platform, to prove their creed to be that of the ancient Catholic Church before the people (loud cheering, and cries of “never, never.”)

But there are two points of objection. First—Since these, and similar statements, have been published and circulated in tracts among the people, there are many members of the Church of Rome, who, feeling the position in which it places their Church, try to back out of Pope Pius’s creed, and are unwilling to call it a creed. Others try to retort the charge on us, by saying, you had thirty-nine new articles at the close of your reformation, these were never heard of in the Church before; whereas, there are but twelve in Pope Pius’s creed. First, then, as to our articles; there is not a single one of them that professes to be an article of faith, or to be made as an addition to the creed. The articles of their creed are expressly framed as articles of faith, and are embodied, as their profession of faith, in the same bull that promulgates them as one and the same with the Nicene Creed. Secondly, our articles are on various subjects; some of them assertions of fact, as that which asserts the canon of Scripture, and which contains an assertion of Scriptural truth and liberty. It states—“Holy Scripture doth contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite and necessary to salvation.” Some are articles which, so far from adding to the ancient creed, are but confirmatory



and declaratory of the truth of those it contains. Some are articles of protest against error, as that which testifies against the offerings of the mass, as "blasphemous fables and dangerous deceits." They were framed for the clergy to introduce consent and unanimity in teaching; they were never intended to be proposed, and never were proposed as a test of church communion, or of admission to our Church to the people (hear, hear).

— Every article of their creed is made essential to salvation; whosoever rejects it is a heretic and an anathema. It is sworn to by their priests; and their oath is, that they will take care it shall be held and maintained by all the people; and it is the test of admission to their Church for every human being who would unite himself to it. It was for this reason we invited Dr. Murray and the priests to bring their rituals here, for in their mode of absolving heretics, they make subscription to this novel creed the requisite for salvation; and in this they do that on which the Council of Ephesus pronounced a just sentence, that if a bishop presumed to do so, he should be deposed from his episcopacy, and a clergyman from his clerical office. Here, then, is their ritual, lest they should not come (laughter). I brought the ritual of the Church of Rome with me. This is the mode of absolving heretics: I said, "We will subscribe your creed if you will prove to us that it is the creed of the ancient Catholic Church." Nobody supposed from that that we had any intention to subscribe the creed of Pope Pius IV. I hope and trust, if the block or the stake was at one side and the creed at the other, God would give us grace to follow the dictates of His Word and our conscience, and that we would go to the stake ten thousand times rather than subscribe that creed (loud applause); but, in order to show Roman Catholics that their priests would not dare to meet the question of the antiquity of the old Christian creed; that their priests would not venture to stand on this platform with the decrees of the Council of Trent in their hands, acknowledging the ancient creed of the Christian Church in 1546, and making a new creed in 1564; in order to show that their bishops and priests would not dare to stand on this public platform to meet such a case as this, and to test the proofs of novelty and antiquity of the creed before them; therefore we said we would subscribe their creed if they would come and bring their rituals, and prove that this was the creed of the ancient Catholic Church (great applause).

We bring the case to a point. Suppose it is proposed that the two Churches were to be united, what is necessary to bring them to the point of contact and union in the ancient Catholic faith? Here, say the bishops and priests of Rome, in their ritual, to us—Subscribe this our creed—that is, in addition to the Nicene Creed—subscribe the creed of Pope Pius. Nay, we reply to them, cut off your creed of Pope Pius, which was never heard of in the Church till 287 years ago; renounce and cut off these novelties, and return to that which your own council confesses, and which the first four councils prove to have been the only creed of the Christian Church till it was published, and then we will give you the right hand of Christian fellowship (loud applause).



If any of them affect to say that this is not truly and properly their creed, let me refer you to authorities which demonstrate the absurdity of this pretence. In the first place, Dr. Murray and Dr. Doyle, I believe both, but certainly Dr. Doyle, when asked before the Committee of Parliament, what was their profession of faith—where will you find the summary of their faith? answered, “In the creed of Pope Pius IV.”

Here is an authority that a Roman Catholic will hardly call into question—Dr. Milner’s “End of Controversy.” All I ask you is, that there shall be an end of controversy on the subject, when I read you Dr. Milner’s authority:—“The same creeds, the Apostles’ Creed, the Nicene Creed, the Athanasian Creed, and the Creed of Pope Pius IV., drawn up in conformity with the definitions of the Council of Trent, are everywhere recited and professed to the strict letter.”—*Milner, Letter XVI.* He calls it a creed, and declares it is everywhere professed and subscribed to the letter.

Hear, again, the testimony of Charles Butler, the highest lay authority:—“It was immediately received by the universal Church, and since that time has ever been considered, in every part of the world, as an accurate and explicit summary of the Roman Catholic faith for Catholics; non-Catholics, on their admission into the Catholic Church, publicly repent and testify their assent to it, without restriction or qualification.”—*Butler’s Book of the Roman Catholic Church*, page 5.

But here is an authority that we cannot go beyond—an authority placarded this very week through the streets of Dublin—“Dr. O’Connell will lecture this evening on the articles of Pope Pius’s Creed.” Therefore, if any man says it is not the creed of the Roman Catholic Church, he must contradict Charles Butler, Dr. Murray and Dr. Doyle, Dr. O’Connell, Dr. Milner, Pope Pius, and the whole of the Church of Rome. He must expunge the ritual, the bull “*Injunctum Nobis*,” and the canons and decrees of Trent, from the records of the Church of Rome. Now, I think we may say that our controversy respecting the creed, at least my part of it, has been concluded; and I will venture to repeat, that Ireland will never see the day when the Roman Catholic bishops and priests shall stand on that platform to meet the clergy of the Church of Ireland to test the antiquity of the creed of the Church of Rome (great applause, and cries of “never”).

But I said there was another subject. I feel I have trespassed very much upon you (no, no); and I know I shall be followed by others who can illustrate the subject better than I can do; but it is an important subject, and I do not wish to sit down without touching on it. I said that the Roman Catholics were kept in the Church of Rome by their belief in the antiquity of their Church; and I said they were prevented from using the intellect of rational men, by their belief in the authority of their Church; that is, by their belief that their Church is the authorised interpreter of God’s Holy Word, the speaking judge, the judge who is to speak and determine all controversy, and to interpret

Scripture to the people; and, therefore, they are forbidden, and they fear to use their own reason in the examination of Scripture, lest they should be guilty of opposing the authority of their Church, or of giving an interpretation contrary to her commands. This authority is asserted in the second article of Pope Pius's creed:—"I also admit the holy Scriptures according to that sense which our holy mother, the Church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers."

Now, I again say, let me not be understood to speak with the intention of wounding the feelings of a single Roman Catholic here. I can say from my heart, "God is my record; how greatly I long after you all in the bowels of Jesus Christ" (hear, hear). I can say from the bottom of my heart, that "my heart's desire and prayer to God for you is, that you may be saved." If ever I have offered a prayer to God in sincerity for any people or body in the world, I have prayed for my Roman Catholic countrymen; and, my dear friends, when I speak the truth, I speak it in love; then I say, my friends, that in that article of the creed, there is not one syllable of truth. I say, that God has not committed to any body of men on earth a right or authority to interpret the Scriptures for others. The Church of Rome calls herself the speaking judge

There is their platform; but where is the speaking judge?

Here is the platform for the clergy of the Church of Ireland, and there is our motto, "God is our judge, and His Word is our judgment."

All the arguments of the bishops and priests of the Church of Rome, where they have written or spoken, proceed on this principle, that the holy Scriptures are a sort of enigmatical book that requires some interpreter, and that there must be some one appointed by God to interpret them to mankind, or otherwise mankind must infallibly be led astray by the reading of the Holy Scriptures.

We say, we admit there are difficulties in the Holy Scriptures which no man has solved, and no man shall solve till the Lord of Glory shall come himself to solve them—difficulties which are a necessary part of God's eternal Word; for the teacher must show that he is greater than the scholar, and God must show that his mind is above the creature that he instructs.

When men pretend to set themselves up as interpreters of the Word of God, as if they could solve all the difficulties of the Scriptures for man, I would say, "Will you take this line and fathom the ocean for me?" "Oh, sir, I cannot." "Why?" "It is unfathomable." "Will you take the quadrant, and tell me the exact distance of that star from the earth?" "Oh, sir, I cannot. We cannot measure the distance of the fixed stars." You cannot fathom the ocean; but you pretend to fathom the mind of Him "who holdeth the waters in the hollow of His hand." You cannot measure the distance of a star; but you pretend to measure the mind of that God, who "spoke, and they were made; who commanded, and they stood fast" (applause). Oh,



Sir, away with such pretences of interpreting the Word of God. But if I were to search the history of the Christian world or the Christian Church, I would say that the history of the Christian Church does not present to the research of man such a manifestation of the power of the Holy Scriptures, and such a manifestation of the contemptible, insignificant, false, absurd pretensions of the power of the Church to interpret Scripture, and of the unanimous consent of the fathers—that is, the unanimous consent of the winds—the unanimous consent of the waves—the unanimous consent of the clouds—does not present, I say, such a remarkable proof of the truth and power of the Word of God, as contrasted with these, as the glaring fact of those miserable men whom Dr. Cullen has paraded in his pastoral—learned men in all things but the Bible—college men, leaving the guidance of the Scriptures, going to the fathers, and then turning to the Church of Rome to be their speaking judge—going out of Protestant light into Papal darkness, while many a poor man—an honest Irishman—an honest Roman Catholic Connemara man, turning from the authorities of men, and reading the Word of God, is brought by the glorious light of God's eternal truth, out of the darkness and tyranny of the Church of Rome into the light and liberty of Protestant truth and the ancient Christian Catholic faith and freedom (loud applause).

I asked in my letter to Dr. Cullen, and we asked in our letters to Dr. Murray and the priests of Dublin, that they would come on this platform, and show if this article of their creed be true. If they know it is true—and remember this, and it is a solemn thing to remember, and an awful thing to remember; remember they have all sworn it is true, it is more than the creed—it is the oath of the bishops and priests of the Church of Rome; and if they know it is true, and if they believe it to be true, we have asked them to come here and give us the Church's interpretation and sense of some few passages of God's blessed Word. Surely, in pity to our ignorance, in justice to the cause of truth, "the speaking judge" ought to speak. We have asked this speaking judge to come and speak and tell us this. Oh! speaking judge, wilt thou speak? Where is she gone? Why, there is not even an echo to answer, where (great applause)? The speaking judge is not there. No, never, never, never shall Ireland see the day when the priests of the Church of Rome will stand on a public platform to give the interpretation of God's Word to the people. Never.

But there is an objection that is made on this subject, which I should wish just to anticipate and answer. They say, you ask us to come and give an interpretation of the Word of God—that is, you ask us to come and give you an interpretation of certain chapters in the Scriptures. Now, we do not mean by our article that the Church is to give an interpretation of all Scripture. All we mean is, that when the Church has given a certain sense, and asserted that such and such doctrines are to be found in Scripture, there is the Church's interpretation of Scripture; and we do not mean that it is the Church's business to give an interpretation of every chapter in the Scriptures, as men please to demand it.

Well, now, let me suppose that a man has made a will, bequeathing

to us considerable property, and that the executors whom he had appointed, wished to convert the property to their own use, and to dole it out to us in such portions as they wished to give, and that we should give a kind of *quid pro quo* for them. In such a case as this, would we not bring such executors before a court of justice? The executors might say, "In such a passage the testator has committed his property in trust, so and so. In such another passage the testator has said so and so. In such another he has committed his property in trust to his executors for such and such specified purposes." What, in such a case, would the plaintiffs say?—"This is the will of the testator. Why, my lord, these gentlemen have read certain garbled passages out of the will. We say the will does not mean so; let them read the whole will; let us have the whole will of the testator." Would not any honest judge or jury of common sense say that that was the way to read the will?

We do not want what the Church says of this or that verse of the Scripture. There was a certain person (I will not say what relation he stands in to the Church of Rome)—(laughter)—who quoted the Scripture thus to our blessed Lord—we take the Bible as the testament of the living God. Our glorious Lord has left to us, in his will and testament, an inheritance which he has purchased for us by his own precious blood, given freely without money or without price. We do not want an isolated text to support the interested views of this man or that man; let the whole mind of God be given upon it. Let the speaking judge, if he can speak, take the Word of God and read out the chapters to the people, and let the people hear what God says—let them hear the will of the testator, who has bequeathed them his property, and not the interested interpretation of those who would rob them of it. I will just read you a passage (the rev. gentleman here read a passage, showing the necessity of a detailed investigation of the Scriptures)—every man will say "hear, hear" to that passage. Then allow me to tell you, that this is the opinion and authority of his Eminence Cardinal Wiseman (hisses). And I most sincerely wish—pardon me, Sir (addressing the Chairman), there is no one who can fill the chair with greater dignity than yourself; but allow me to say, that I should prefer having Cardinal Wiseman.

The first question we proposed to the Church of Rome was, that they should tell us what is the Gospel? Now this is the most important point which it is possible to propose to man. I put this question to Dr. Cullen for this reason—because he quoted in his pastoral this text "If I, or an angel from heaven, preach any other Gospel than that we have preached, let him be accursed." One of the most solemn texts in the whole Scriptures. The commission of our blessed Lord is to "preach the Gospel to every creature;" therefore, the Apostle says—"necessity is laid upon me, yea, woe is me if I preach not the Gospel;" and therefore, on the inspired authority of the Apostle, if any man preach any other Gospel than what the Apostles preached, they are accursed.

Now, what is the Gospel? The Gospel stated in two words is



CHRIST CRUCIFIED." "We preach Christ crucified—to the Jews, a stumbling-block, and to the Greeks, foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God"—or "Jesus Christ and Him crucified." "I was determined not to know anything among you, save Jesus Christ and Him crucified." Let me read to you one short passage, in which, it is expressly declared and stated to be the Gospel, and I shall conclude. 1 Cor. xv. 1-4.—"Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." What, then, is the Gospel? "For I delivered unto you first that which I also received, that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures." This is the Gospel, the full ground of man's salvation.

I have heard some Protestants say, Surely the Apostles' Creed does not give us all the doctrines of our salvation. For instance, the fundamental article of the Protestant faith, justification by faith, is not expressed in the Apostles' Creed? Justification by faith not expressed in the Apostles' Creed—"I believe in the forgiveness of sins." Mark the definite article. Where is THE forgiveness of sins? THE FORGIVENESS! There is but one. You can amplify that article through the whole of the Bible, and it contains the fullness of the blessings of the Gospel of Christ. "Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all who believe are justified from all things, from which they could not be justified by the law of Moses"—"in whom we have redemption through his blood, the forgiveness of sins." I asked the priests the question—Tell us what is the Gospel? The Gospel is salvation by the Lord Jesus Christ; and if salvation is by the Lord Jesus Christ, then the articles which they say to be necessary for salvation, which they say compose the "true Catholic faith, out of which no man can be saved," either the Gospel or that creed is a lie, and comes from the father of lies. The Gospel is the salvation of our glorious Master; and everything else, every other means of salvation ever propounded by man, comes from the bottomless pit; and those who trust in that false foundation must perish everlastingly. The rev. gentleman resumed his seat amidst universal applause.

The Rev. J. N. Griffin then addressed the meeting at considerable length, and gave an eloquent and able exposition of the passages of the Scriptures which the Roman Catholic clergy had been invited to explain.

The Rev. C. M. Fleury observed that he had been appointed to discuss some chapters of the Hebrews with the priests, but he found he had nothing to do (laughter). He then delivered a few observations, in which he pointed out the duty of giving Scriptural instruction to Roman Catholic children.

The Rev. John O'Callaghan—I am happy to bear my humble part

in the important proceedings of this day. We are assembled here to-day to plead the cause of God's eternal truth, against the corruptions, the errors, and novelties contained in the creed of Pope Pius IV., which was published on the 9th December, 1564—287 years ago. The Roman Catholic Primate of all Ireland, the Rev. Dr. Cullen, has been invited to take the chair on this occasion, and half the platform is reserved for the clergy of the Church of Rome, and they have not come. Doubtless, they have good and sufficient reasons for declining the challenge that was sent to them. When that poor misguided man, Father Ignatius, went to his master, Cardinal Wiseman, to crave permission to meet, at Exeter Hall, that great champion of Protestantism, Dr. Cumming, Cardinal Wiseman said to him—"I hate Exeter Hall." He had good reason to do so. There are no pleasant associations connected with it for the Church of Rome. And well may Dr. Cullen say also, I hate the Rotundo, for there are no pleasant recollections connected with this room for him. It is here the clergy of the Church of Ireland, year after year, meet to vindicate the authority of the Word of the living God, the all-sufficiency and completeness of the Lord Jesus Christ; to vindicate the efficacy, the all-cleansing power of the Lamb; and not only so, but to protest against the mercenary system that takes away the key of knowledge from the people of Ireland, that degrades Jesus from his throne in heaven to exalt the saints, that brings down God who is blessed above all, and advances the creature into his place (applause).

My dear Roman Catholic friends, it is to you I would address myself; and is it acting, I would put it to you, generously towards the Creed of Pope Pius IV., for the bishops and clergy of the Church of Rome to absent themselves on this occasion, when the giant, the long-tried, consistent, and able champion of Protestantism, Mr. M'Ghee, was on the neck of the stripling in its cradle (great applause)? Was there no Romish bishop to come to the rescue? Is it acting fairly to you that there is no person to come forward when we are assembled, prepared to prove that the Church of Rome is a novelty, and a departure from the faith of the Lord Jesus Christ?—and, I ask you, if they believe it to be true, is it acting faithfully to God or to you not to come forward and maintain it (applause)?

When the priests of Baal were challenged to come forward to support their cause, they had not the courage to do so. The priests of Rome have not the courage to come forward—perhaps they have been taught by the example of the priests of Baal. My dear Roman Catholic fellow-countrymen—you who are still in the Church I was born in, and which I once loved—I would address myself to you, and I beg of you, in the name of the God of heaven, to take the record of God in your hands; you have a right to do so; and I beg of you to take that book, in English or Irish—that beautiful tongue of our own native land—read it carefully, prayerfully, with the sense of its great value—with the sense of your great need of it, and then, my dear fellow-countrymen, you will do what I have done—you will leave the Church that teaches doctrines that dishonour God, that has deserted you—a Church



that has not the courage to come forward to fight its own battles on this platform, in the capital of Ireland. I would request of you to follow the example of these honest-hearted people in the west of Ireland among whom my lot is cast, with whom I am and have been labouring for the last four years. My dear Roman Catholic friends, the people in the west of Ireland, I am happy to say, are coming out from Rome in hundreds and thousands. Follow their example. The Rev. John Gregg, Lord Roden, the *Times* correspondent, and every person who visits the place, must acknowledge that there was crowded congregations every Sunday. This large room is crowded now, but I have seen more densely crowded congregations in the west every Sunday, brought out from connexion with the Church of Rome (cheers).

I will not detain you longer by proving that to you, it is unnecessary to do so. It has been denied lately. It has been asserted that all the people in one particular spot have recently gone back to Romanism. Now you have the testimony of the Rev. John Gregg, Lord Roden, of every person who has visited Connemara and the west generally, to the large congregation they met there every Sunday (hear, hear)—to the intelligence of the children in the school—to the reality, and depth, and width of the work that is going on. It has been denied. Mark the veracity of the other party. So late as last week, I received, in London, a scrap of paper in a letter, stating that on the occasion of a visit paid by two priests, the Rev. Mr. Marshall and the Rev. Mr. Montgomery, who had been once clergymen of the Church of England, all the converts of Oughterard went to hear them, and were so struck with the forcible appeal made, that they threw themselves at their feet, and, with tears, implored to be taken back into the Church of Rome. I received, from an unknown correspondent, also, a slip from the *Limerick Reporter*. The first was from the *Freeman's Journal*, enclosed for the information of the Rev. John O'Callaghan, dated Nenagh, as much as to say, "There is a tickler for you about all your conversions at Oughterard" (laughter). Now you have heard of the sum that the Rev. John Gregg has offered for an infallible interpretation of a single text of God's Word—£40,000. Now, I am a poor man. I have not £1,000, or £100 to offer, but I am worth £10 above my debts. I owe no man anything, and I will give £10 for any convert that any man can prove went back to the Church of Rome on that occasion (applause). Is it not monstrous that in the *Freeman's Journal* of this city, *lucus a non lucendo* (laughter), such unblushing, barefaced assertions should be put forward? The writer in this paper says, "When I visited the school the next day I found only nine children in the school." Now I state a fact to you, and I solemnly declare to you, in this public assembly, that not one solitary miserable man had gone back. Not one (applause). The schoolmaster of Castlekerke school attended the meeting, and an Irish teacher. He went to take notes; but so far from any person having gone back, there was not even another single one of them present there that day; and, with respect to the nine left in the school—like to come to facts—facts are stubborn things—I hold in my hand

the schoolmaster's return for that day. The schoolmaster of Oughterard is here: will you allow me to ask him a few questions in your presence? Is the *Freeman* reporter here? I beg these words may be taken down.

The schoolmaster of Oughterard then came forward, and was examined.

You have been there all this year? Yes, for two years.

You were at Oughterard when Mr. Marshall and Mr. Montgomery visited it? Yes, I went to hear them preach at the chapel.

Was there any other converts there? Yes, another; an Irish teacher. There was no other master there.

Declare solemnly before God, has a single person from Oughterard, or Ross, or Glen, or Castlekerke gone back to the Church of Rome? No; but, on the contrary, our school had never been so well attended as it has been since the visit of these clergymen to Oughterard.

I ask you, have not the Protestants who before sent their children to the national school, withdrawn them from the national school and sent them to our schools? They have.

The schoolmaster then retired.

Mr. O'Callaghan continued.—Now, what do you think of the journal that exposes itself to this withering *exposé* of its lying calumnies? What do you think of the petty, unblushing, barefaced lying of these journals, the servile degraded tools of a system that is characterised by the Spirit of God as “speaking lies in hypocrisy?” It is a dangerous subject for me to speak on. I know the weakness of the human heart, and I know how apt Satan is to tempt man to look to himself and take away the glory from God. I find it, therefore, difficult to speak of this missionary movement. I beg no money for it; I make no application for it; I like to take the Word of God, and send up a prayer to the Spirit of God, and ask Him to bless His own Holy Word to the salvation of my Roman Catholic countrymen, and to free them from the tyranny, the bondage with which they are weighed down.

My Roman Catholic countrymen, turning from that subject, I address myself to you. You will see Lord Roden's pamphlet—you have seen the Rev. John Gregg's and the *Times* commissioner's. I will not speak to you except for this object alone, to give the glory to Him to whom the glory is due. The immensity of good that has been brought about is owing to the preaching of God's Word, blessed by God's Spirit. When God prepares the Irish mind, when He takes away the veil of prejudice, and sends forth His own quick and powerful Word in the beautiful language of Ireland, it is irresistible; and God is bringing it about, and it is not brought about by bribery. As I said last week in England—I hate the Church of Rome; I pity the priests and love the people. I hate the Church of Rome; I love the Church of Ireland. Let me not be mistaken. I am Irish in my tongue, in my feelings—I am Irish in my heart (applause). I know the feelings of Ireland; I was born and brought up among the people. I know if a man becomes a Protestant, the people think he ceases to be an Irishman. I would spill my heart's blood for my own country. Dear fellow-countrymen,



do not mistake me; let me undeceive you. I love England, because she is a noble country, liberal in her contributions, which she sent to Ireland in her deep hour of need. I like the roll of her great waters. I love the rose of England and the thistle of the fearless Knox; but I love, above all, the lowly shamrock of Ireland, my own native land; and it is because I love it that my heart bleeds when I see it wither beneath the circling snake of Popery, leaving its slime behind, and making that which would be beautiful and lovely, what it is now—degraded and grovelling, like the worm in the dust. Dear fellow-countrymen, one word in conclusion. I beg of you again—I implore of you to-day, the first time it has been my privilege to address an assembly in this large room—turn from the Italian Church—join the Irish Church.

There are the clergy of Ireland, the land we love. [The rev. gentleman here pointed to the part of the platform occupied by the Irish clergy]. Where are the clergy of the Church of Rome? Leave the Church of Rome. Hear God's warning voice, "Come out of her, my people, that ye be not partaker of her sins, and that ye receive not of her plagues." It is a novel church, as has been proved to demonstration by Mr. McGhee. How can the Church of Rome say that it is not? Is it not a fact that we had a Christian Church in Ireland before ever the Pope made an aggression on this land? Is it not a fact, that before the advent of Paladius, we had a church here, and was not his commission from the Pope to the heretic Irish? Is it not a fact, that St. Patrick was not a Roman Catholic? Have you read that clever work of Dr. Mason? Has he not proved, that St. Patrick protested against the Church of Rome? Is it not a fact that he wrote a treatise on "The Three Habitations," in which he speaks only of heaven, the earth, and hell, and makes no mention of Purgatory? Was not St. Patrick's father a deacon, and his grandfather a priest? When St. Patrick was going to preach, this was his beautiful prayer—"Christ be in the heart of each person whom I speak to—Christ in the mouth of each person that speaks to me—Christ in each eye that sees me—Christ in each ear that hears me. Salvation is the Lord's—salvation is Christ's. May thy salvation, O Lord, be always with us." Was he a Roman Catholic, what would be his prayer? "Holy Mary, mother of God, pray for us." Do not misunderstand me. I like to speak with all respect for the mother of the humanity of Christ. It is not that I love the Virgin the less, but that I love Jesus more; and I do not like to see the creature intruded into that sole and exclusive prerogative of the Lord Jesus Christ.

Is it not a fact, that as to the time of the celebration of Easter, the Church in Ireland differed from that of Rome?

Is it not a fact, that in the ninth century, Ireland, in the person of John Scotus, protested against that momentous doctrine of transubstantiation?

Can we not prove to demonstration that in the twelfth century the Pope of Rome, Adrian IV. (mark the characteristic bargaining, the mercenary trafficking, of Rome), sold the country at the rate of one penny for every house?

Can we not prove that soon after that, at the Synod of Cashel, in 1171, the Italian Mass, Latin prayers, were introduced, the Irish curse followed in their train, and the beautiful service of the Church of Ireland vanished; and to this day she proves the truth of God's Word—"Their sorrows shall be multiplied that hasten after other gods."

Is it not a fact, that Ireland, with her fine climate, her capabilities, her rich soil, her shores so noble—watered by the great Atlantic—that she is this day the most degraded country on the face of the earth; that we are sinking while other nations are rising; and for all these reasons, as it has been proved to you to-day, the curse has fallen upon our land? I beg of you to come out of her. I implore of you, in the words of the Spirit of God, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

My dear Protestant fellow-countrymen, my beloved brethren in the Lord Jesus Christ, I beg and implore of you—I ask nothing for myself—nothing for the hundred converts that are the widows of the men whom I attended on their death-beds, and whose last words were peace in Jesus. Though these poor widows are in great distress, I am surrounded by suffering of that kind, there is much opposition, much persecution, no labour for us from the next Protestant landlords—I speak it with shame, there is labour for the blasphemer that will go and spend his Sunday at the card-table, or men that will go to a race or a dance-house, but no labour for the converts. Yet I ask nothing for these; but I have great faith in God's Word, "Jehovah Jireh," the Lord will provide. I appeal for this. Support those societies that are exerting themselves to diffuse the knowledge of God's Word in Ireland—support them by your means, by your subscriptions, and, above all, by what is more powerful—energetic, effectual, fervent prayer, sent up through Christ, and you will have the reward. You will find that Ireland that you love, so degraded now, so suffering now, will be, when God's Word has free course and is glorified, an altered land; that that light which is shining in the city and shining in missionary stations, in spite of all the attempts of Satan to extinguish it, as it spreads farther into the gloom will increase still more. A new day will dawn on her, and Ireland, much-neglected, long-neglected Ireland, will awaken to new life, with all things new—a new heart, new principles, new aspirations, new passions; to use the words of the late Dean Kirwan, who was also a reformed priest, "a new creation insensibly has arisen from the ashes of the old." The rev. gentleman, at the conclusion of his speech, was loudly applauded.

Michael Lally, Michael Sullivan, — Cox, and Patt Joyce, converts from the west of Ireland, were then called to the front of the platform, to state the reasons which had induced them to leave the Church of Rome, and answer any questions that might be put to them. On introducing Lally, the Rev. Mr. O'Callaghan read a card which had been given to him, on his enrolment as a volunteer and head repeal-warden, by O'Connell. It was dated "16th October, 1843," and was signed, "T. M. Ray" (laughter).

Michael Lally was then questioned by the Rev. Mr. O'Callaghan. He said that he had been a Roman Catholic for forty-three years, but



was now a member of the Church of England ; he lived within half a mile of a Roman Catholic chapel, and he held between eight and nine hundred acres of land.

Rev. Mr. O'Callaghan.—How much did you get for changing your religion ?

Lally.—I got a very good exchange for what I had before.

Rev. Mr. O'Callaghan.—Were you ever offered a single penny, as God is your judge, and you must answer before His tribunal ?

Lally.—As God is to be my judge, if I had been offered any I would have said, “ Thy money perish with thee.”

Lally then added, in reply to Mr. O'Callaghan, that he was acquainted with the reformation that was going on in this part of the country, and of conversions being made there, and of the priest offering money to those who had changed, if they would go back.

Mr. O'Callaghan.—Did you ever know that I, or the Rev. Mr. Dallas, or any gentleman connected with the city, directly or indirectly held out an inducement to them to become converts ?

Lally.—I never did.

Cox then stood forward, and in reply to questions put to him, said that he was a Roman Catholic until two years ago, and that he had received no inducement in the world to become a convert. The cause of his conversion was, that he happened to meet a clergyman of the Church of England, whom he did not see present (the Rev. Mr. Coneys), with whom he had some conversation, and the clergyman said it was a shame for him that he did not know his own religion. He replied that he would not continue in such a state, but would study the Word of God ; and he was very much ashamed at the same time, lest his Roman Catholic friends should hear of his doing so. The Rev. Mr. Coneys gave him a Bible, and he read it. He did not understand it at first, but Mr. Coneys gave him some tracts, and he then saw what the Word of God was, compared with the Church of which he was a member, and that the latter would not bear the test of the former. He continued reading for about two years, and was a very great favourite with the priest. As soon as he was convinced that he was in error, he determined to leave the Church of Rome, as he saw nothing that was good in it ; but he took no decided step in the matter until after he had got employment, lest it should be said that he had gone over for lucre. He obtained a situation from a priest, and when he had been a week in employment he went once to the Church of England.

The Rev. Mr. O'Callaghan said that he knew of his own knowledge that Cox did not profess the Protestant religion until after he had obtained a situation as schoolmaster in one of the national schools. On the next Sunday after he was appointed to it, the priest said from the altar, how fine a thing it was to have such a respectable schoolmaster as Cox ; but on that very Sunday, Cox was hearing him (Mr. O'C.) preach in Cong church. If a single fact that he (Mr. O'C.) had stated could be disproved on the part of the Roman Catholic Church, or if the *Freeman's Journal* could produce a single person, having a local habitation and a name, who ever went back, he would not ask them to believe anything about the reformation in the west.

In reply to the Rev. Mr. McGhee, Cox said that what had struck him, as the principal error in the Church of Rome, was Transubstantiation, which appeared to him to be contrary to reason and Scripture. Cox here adduced several quotations from Scripture in proof of his statement.

Michael Sullivan was then questioned relative to the doctrine of Purgatory, and he gave quotations from Scripture to prove that it was unfounded. He also adduced quotations proving that it was right Christians should search the Scriptures.

Joyce was asked to prove, from the Old Testament, the right to read the Scriptures, and gave several quotations accordingly.

Michael Sullivan said—If Dr. MacHale were here to-day I would tell him how he sought to make a traffic with me. At the time I was going to get married, about nine years ago, I was a Roman Catholic. I was going to marry a first cousin of mine, and I went to the priest. He said he could not allow the marriage without a dispensation from the bishop, Dr. MacHale; but he desired me to go to Hollymount, where he resided, as he had three or four dispensations in the year, and might have one of them which he had not given out. I went to Dr. MacHale on Sunday morning, after coming from mass, and handed him a letter from the priest. He gave me great blame for wanting to marry my cousin, and said that I could not get married until he wrote to the Pope. Before God these words are true, and if the bishop were to search his books of record and registry he would find my name in it. He then told me to go round to his hall-door, and he would meet me in half an hour. I went round and was let in. He gave great blame about the matter, and said that he would charge £10 for a marriage letter. I said, "I am a poor tradesman, and have not £10 to give you." "Well," said he, "I won't give you the marriage letter." He trafficked with me for upwards of an hour, and at the end of that time I was going away almost heart-broken, when he called me back, and desired me to come to him again in an hour. I did so, and he then asked me if I had made up my mind to give the money; I told him I had not. "Well," said he, "can you make out £5?" "No, sir," said I, "I cannot." Said he, "I won't marry you under £5." Said I, "That is too much." "Well, then," said he, "I can't do it under £3 10s." (laughter). At last he asked me how much I could give, and I pulled out of my pocket buttons and silver—all that I had about me—and he picked out 16s. 6d., and then gave me a marriage letter (laughter).

Joyce stated that the manner of his conversion was as follows:—In June, 1848, a missionary from the Irish Church Missions went down to Clifden. He lived a few miles from that place, and he was asked would he allow a missionary station in his house on Sundays. He consented to do so, as he and his neighbours were anxious to know what the religion of the missionaries was—they then believed it to be false. A number of neighbours remained away from mass, and came to his house on a Sunday, when a portion of the Scriptures was read, which happened to be the 12th verse of the 4th chapter of Acts, from which a missionary lectured. The priest, on hearing that some of his congre-



ration had attended the lecture, followed them home and beat them with a horsewhip. He (Joyce) was then lead, in reading the Scriptures, to compare the conduct of the priest with what the Jews had been guilty of; and he came to the conclusion that it was better to hear God than man. On the following Sunday, the priest denounced him from the altar, and called him a devil; and that made him search the Scriptures more and more. He found that there was no such thing as purgatory spoken of in the Bible, and that the doctrines of the Roman Catholic Church were contrary to reason and Scripture, and in consequence he embraced the Protestant religion.

The Rev. H. Halahan having briefly addressed the meeting, the venerable the Dean of Cork was called to the chair, and a vote of thanks was passed to Sir William Verner, after which the doxology was sung, and the proceedings terminated.



